

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, NOVEMBER 2, 1916

NEW SERIES, VOL. XVIII, NO. 44

The B. Y. P. U. Age is a new publication by the Unions of Meridian and vicinity.

You may have noticed that the Baptist Record proof reader was out of town last week. Here are his apologies.

Pastor Russell died Tuesday of this week. Let us hope he didn't go to the place which he said doesn't exist.

Mississippi, Kentucky and Tennessee Baptists hold their state conventions this year at the same time—Nov. 15-17.

We are sorry to lose two of our preachers to Texas: Rev. C. L. Wilson of Magnolia goes to Mt. Vernon and Rev. J. P. Harrington goes to Waco.

Brethren and sisters expecting to attend the Convention at Columbus are requested to send their names to E. C. Chapman. This is due the church and will help you.

Many will rejoice with Pastor Martin Ball in the growing church at Clarksdale. Where it has been difficult for a Baptist to secure a foothold, the church is now receiving members at almost every service.

One rural mail carrier in Pontotoc county says there are 835 people on his route; and only seven religious papers go on it. Five are Baptist, one Methodist and one Russellite. It is small honor to be ahead in a territory so poorly supplied.

Last Sunday night at Pontotoc there was a Sunday school rally of the different churches in town, the pastors being absent. Those who have to listen to others had their inning in the talkfest and made good use of it. It was refreshing and edifying.

God who so lavishly spreads His colors upon the canvass of the heavens and tints the earth with such gorgeous variety, is color blind when He gives the gospel to all races of men. All colors look alike to Him when He sends out the evangel. All races and colors are equally the objects of his love and partakers of the gospel.

The Clarion-Ledger last week issued special State Fair editions, with seventy-two pages well filled. It is a great source of pleasure and pride to Mississippians that this oldest and greatest daily published in the state shows such enterprise and withal is for everything that is clean and right. Long life and a great circulation to you, brother.

Brother W. Douglas Mathis who has for about three years been pastor of the Baptist church at Pascagoula, recently joined the Presbyterian church and has been assigned to Missionary work on the coast. He married a Presbyterian lady, and a year ago some disturbance was made in the Baptist church because he allowed his baby to be sprinkled. He explained that he did it to save his wife's life as she could not live if it were not done. The matter was through sympathy with him smoothed over, but he soon offered his resignation, allowing several months to look around before it took effect. Finally he went to the Presbyterians. We hope he may find opportunities for usefulness among them.

The Christian (?) Science (?) friend (?) who was given space in the Record two weeks ago to speak his piece seems to have had enough of the Record. They are not seeking publicity now, but have retired to a shady corner and had printed a "reply" in the Jackson Daily News to what the Record had to say. The Daily News had the opportunity to print the article of the Record, but being a peaceable publication it did not wish to have any controversy, at least not from this point of view. The Record has had an unusual sale among our Christian Science friends though, and we hope some of them may be so much helped as to become permanent readers. As to the claim made by the writer in the News that the Science church does not fight other faiths, it hardly needs to be said, what everybody knows, that they are the most persistent proselytizers extant, seeking to put their literature everywhere. For this we do not blame them at all, for it is only right for people to proclaim what they believe. As to the statement that the Christian Science nurse obeys the orders of the medical doctors, we utterly fail to see how anybody believing as they do and having a remnant of a conscience can make a business of giving medicine simply because she is paid to do it. She is not made out of the same material as Peter and John who said, "We must obey God rather than man."

The fight is off. As seen in other communications in this issue of the Record it will not now be necessary to vote on the two new temperance laws passed by the recent legislature. The Supreme Court decided that the two temperance laws being passed and in force before the referendum amendment became a part of the constitution, is not subject to the referendum, and so stands like they were passed by the legislature. This means that the law limiting the amount of whiskey one may have to one quart in fifteen days is in force and will remain so. Likewise the law against advertising liquor. The vote will not affect them at all, although in some counties the law may be on the ballot. The ballots were distributed before the Supreme Court's decision. It will not be necessary to vote on these laws as the vote will not be counted and will have no effect on the result. Let us all sing the long metre doxology.

A telegram was received from the Sunday School Board at Nashville, Tenn., on Monday night that Dr. J. M. Frost had passed away at nine o'clock. Funeral services were held at Nashville Wednesday afternoon and a special service and burial at Louisville, Ky., Thursday morning. It was not unexpected as Dr. Frost had been for some time in failing health. The worth of his work has been constantly growing in the estimation of Southern Baptists until he had attained a place among the greatest men we have ever had. He was far-seeing, wide visioned and patient in planning. There was no need and no opportunity for spectacular display in his work as there is in many other departments, but he built an enduring agency for good second to none that Baptists have produced. A more extended appreciation will be given next week.

A meeting begins at Central Church, Memphis Sunday, November 5th. The preaching will be by Dr. W. J. Williamson of St. Louis.

The State Baptist Convention meets at Columbus Wednesday morning, November 15th.

Rev. D. W. Boswell, formerly pastor in Mississippi has been called to and accepted the care of the church at Pascagoula.

The Ministers' Conference meets at Columbus on the morning of the fourteenth of November, the day preceding the convention. Don't forget the dates.

The Mt. Pisgah Sunday School and B. Y. P. U. Convention will hold its session at Rock Branch Church, three miles southeast of Union, Oct. 28-29. They have published a good program.

A good way to save a dollar—on one of the best papers published. Get a new subscriber to the Baptist Record and send the \$2.00. With it send fifty cents more and we will send you the Sunday School Times for one year. The regular price is \$1.50. Better do it now. You will be doing a service to yourself and your friend.

The new periodical, "Home and Foreign Fields" is on our table. It is twice the size of the old journals. It is well gotten up mechanically and contains an excellent bill of fare within. It is also neatly illustrated. The departments are well arranged to cover the field and the needs. Some of the old writers still contribute and new ones are seen. Like everything that the Sunday School Board does, it is well done. The cost is fifty cents a year, which will not more than cover simply the mechanical part of it. The head and heart work are contributed or paid for by the board. It ought to go into every home, and it will be easier to subscribe for it according to the new arrangement.

The plea for economy at the expense of the truth is essentially the same temptation that came to Jesus: "Bow down to me and I will give you all of these things." You will not conquer the world by rushing into battle so precipitately that in your hurry you throw away your weapons. And we will not hasten the coming of the kingdom in our foreign mission work by abandoning or compromising the truth or any part of it. Any man who thinks a minute knows that the freedom of Baptists to proclaim the whole truth, their right to teach it in its completeness is taken away the moment we go into union school work. To contribute to such a work is to furnish the cords to tie our own hands. It is better not to go so fast than to be going in the wrong direction.

The State Mission year closed Tuesday night. If all the money is sent in which was reported from the churches, the total of receipts from all sources will be about \$40,000.00. This is about \$1200 short of last year. There are a number of the best churches in the state which didn't get their reports in. We do not know the cause of this unusual delay, but it has put special burdens on the heart of the secretary. The storms and short crops have had effect on the work. But with all this it has been a year of good work done in all the fields. Many churches have come up heroically. The demands upon us all will be greater another year than ever before and we must go to it with more fortitude than ever. Now let the tribes go up to Columbus with the will to do the will of God.

Thursday, November 2, 1916.

Education Commission**GOOD BUSINESS.**

For the last twelve days have been in the Delta, visiting Shaw, Rosedale, Beulah, Lyon, Farrell, Marks, Belen, Sumner, Clarksdale and Greenwood.

On last third Sunday I preached at 11 o'clock in Clarksdale, and Greenwood the same night.

All of these places did well. This was the second trip to every one of them.

God bless these pastors and people.

WEST POINT.

On the fourth Sunday morning I presented the claim of our Commission to the good folks of West Point and they gave us a small offering. That night I spoke to the saints at Okolona and they fell in line with an offering, this being the second trip that has been made there. I spent last Tuesday with Brother R. B. Gunter, of Louisville, Mississippi, where some subscriptions were made to this work. Brother Gunter and his folks have built a new parsonage and are now finishing their new church. Both parsonage and church would be a credit to a town five times that size.

Three cheers for our friend and schoolmate P. M. B. Self, Marks, Mississippi. This noble young man sent us a check the other day for \$500.00. May God abundantly bless him and increase his number.

Rev. W. H. Evans, pastor of Wesson, took it upon himself to visit some country churches and sent us in a few days ago \$212.25 in subscriptions for this work. I do wish we had a hundred like him who would do likewise.

We are now on our home stretch. Pray for us and help us.

Yours behind the blood,
W. E. FARR.

ANOTHER WATCHMAN FALLEN.

Rev. L. J. Caughman was born in Edgefield District, S. C., Aug. 5, 1849. He was the eldest in the family of five children, born to James D. and Mary E. Caughman. He came to Smith County, Miss., 1858. He died October 14, 1916, age 67 years three months and 6 days. He was first married to Miss Elizabeth Jamison, to them were born ten children, four boys and six girls, eight of whom are living. In 1903 his wife died. In Nov. 22, 1904 he was married to Miss Howard. In early life he joined the Lutheran church, he then joined the Baptist church at Sharon, and was baptized by Rev. N. L. Clark in 1878, he was licensed to preach Aug. 27, 1879, was ordained Feb. 15, 1880. He was one of our greatest preachers. Organized many churches, in Smith, Scott, Simpson and Jasper counties. He baptized 989 people, helped to ordain 30 preachers, helped to ordain 76 deacons, and organized 17 churches. He was a member of the Board of the General Association for 35 years, he was president of the general association one term, and moderator half of the time since the organization of the New Liberty Association. He will be greatly missed. He served two terms as county treasurer of Smith county. Now may the God of all grace be with his wife and children, and relatives. He was buried in the Mendenhall cemetery. By his request myself and Bro. T. J. Miller preached the funeral, assisted by Brethren J. R. Johnson, W. E. Coleman, J. W. May, J. M. Buffington, and L. S. Terry.

D. W. MOULDER.

Dr. Potts will be with Dr. E. F. Cure at First Church, Oseola, Ark., beginning fourth Sunday in October and with Dr. W. A. Borum of First Church, Jackson, Miss., second Sunday in November. He has some open time in December.

Please announce through the Record that all messengers who expect to attend our convention which meets in this city in November are hereby earnestly requested to send their names to E. C. Chapman, Chairman of Entertainment Committee. This is important and will greatly aid us in caring for our convention with greater ease and more profit to all concerned. God bless you.

Fraternally,
JUDSON L. VIPPERMAN.

THE FREE THANKSGIVING CARS FOR OUR ORPHANAGES.

Dear Brother:

We are planning to run cars for the Baptist and Methodist Orphanages on the M. & O., N. O. & N. E. and A. & V. railroads.

From Vinegar Bend to Waynesboro, Miss., Friday, December 1st, 1916.

From Waynesboro to Meridian, Saturday, December 2nd, 1916.

From Picayune to Hattiesburg, Friday, December 1st, 1916.

From Hattiesburg to Meridian, Saturday, December 2nd, 1916.

Both these cars will be run on the local freight following each other on the A. & V. on the 4th of December and will take up from all points between Meridian and Jackson including freight from the N. O. M. & C. at Newton if room. The A. & V. will bring freight from Leakesville, the Shubuta & Southwestern from Eucutta and the Mississippi from all stations in Mississippi in time to catch the car on the M. & O.

We are anxious to make a success of it, both for the sake of the railroads who have so kindly granted it, and for the sake of our children, who will be greatly benefited by it. May we depend upon you to take the matter up in your community and interest, with you, such others as will push the work, and will you, with them, see all the people in your community and give them a chance to contribute liberally to these cars.

The car plan is a great success where it is well worked. On account of the boll weevil, storm and other conditions in this section of our state, the contributions will necessarily be cut off, so we shall need to make an extra effort for contributions in money and provisions for our orphan children.

In the two orphanages we have more than 450 children to be fed, clothed and warmed. Besides what money you can give, they can use anything to eat or wear, for girls or boys from 2 to 16 years old. Get your people to send molasses, corn, flour, sugar, grits, cured meats, lard, all kinds of canned goods, all kinds of dishes, and boxes of clothing, shoes, hats, hose, elastic, soap, pins, needles, thread, buttons, pencils, tablets, quilts, blankets, sheets, pillowcases and towels.

The railroads are better pleased when we fill the cars well, and so are our orphan children. Appoint a soliciting committee, get them to secure contributions of goods, then arrange with some one to carry them to the depot in due time, and the car will pick it up and carry it to Jackson. Mark every package plainly—either to the Methodist or Baptist Orphanage. Crate canned molasses; secure bills of lading.

For further information write to or see:

GEO. S. WEEMS,
For the Methodist Orphanage.
Address, Shubuta, Miss.

W. H. PATTON,
For Baptist Orphanage.
Address, Shubuta, Miss.

Trusting you, we are, yours for the orphan children.

J. B. RANDOLPH,
Superintendent Methodist Orphanage.

J. R. CARTER,
Superintendent Baptist Orphanage.
Jackson, Miss.

SERMON SECTION**TWO SERMONS ON THE ARK.**

(By Theodore Whitfield, Th. D.)

No. I,

The ark I am going to talk about is not Noah's ark. A man said to his pastor, "Pastor, although it is hard to do, yet I force myself to believe that story about Jonah swallowing the whale; and for reverence sake, of course, I admit the tale of the Israelites walking on the water across the sea: but I simply can not find my consent to any such claim as that they carried Noah's ark on their shoulders forty years through the wilderness." "Well, that member has not, I am sure, been to Sunday school in a long time, or read his Bible either, for he got the claims of the Bible mixed up, and I want you to hold in mind that I am not talking about Noah's ark today, but about the ark of the Covenant which was a small ark about the size of the cedar chest that your mother used to keep your winter clothes in. This ark was covered with gold outside and inside and contained the two tables of the ten commandments, Aaron's rod, and a pot of manna. On the top of the ark were two angels made of solid gold and beneath the outstretched wings of these cherubim was the place the Lord said he would come to meet his people.

The Ark Not a Charm.

Now in the scripture I read in your hearing it says that the Israelites had fallen into sinful ways, on account of which the Lord had allowed trouble to come upon them. The fact is, the Philistines, their enemies, had gathered together and fought against them and defeated them. So the Israelites had said, "Bring the ark that it may be in our midst and save us from our enemies." So when the ark was brought they gave a great shout for they felt sure they would win victory now. But listen, in the next battle they were defeated worse than before! The very ark itself was captured! Listen to this truth: God never meant his ark to be used as a charm. Note that the Israelites did not say a word about turning from their sins. Repentance would have indeed been a charm. But without turning from their sins, even had there been present Noah's ark indeed, and Moses' little ark of bulrushes too, yea, had they conjured up "Moses, Daniel and Job," yet they would have gone down in defeat. Catch the lesson from God's Bible that there is nothing in charms. And if there be sin in the heart, bad will happen to you, even if you be covered with charms from head to foot. You may have been baptized many times; you may have a communion set in your house, partaking thereof frequently: a big Bible may be on the center table and horse shoes over the doors and so-called blessed things hanging about your neck: but as sure as your heart is corrupt you will go down. On the other hand, if your heart be pure, no injury can come to you from the incantations, spells, or curses of others. Your enemies might gather together every so-called evil charm ever known or heard of in the world and combine them and aim them against you and you could laugh in their faces, for they would not be able to hurt one hair of your head.

For nothing e'er came down from heaven above,
Or that came from the earth or the sea,
Can bring any harm to the soul that has fled,
And is kneeling at Jesus' knee.

A Curse to the Captors.

Note the next incident connected with the ark. The Philistines, the Word tells us, having captured the ark, took it home to their

cities, but wherever they took it, plagues broke out on the people and on the crops, until, after many thousands of the people had died, they were forced to send the ark back up into the country of the Israelites. Why was it a curse to them? Listen, it was because they had no right to the ark. It was not theirs, although they had captured it in battle. It was made for the Israelites and belonged to them. Hear this lesson, brother, sister, if you have in your possession something that you have no right to have, it will be a curse to you. It does not matter how you came into possession of it; it does not matter whether others know that you have it; yet if it belongs to another it will be a curse to you. It will be God's business and the devil's business and the business of every angel in heaven to make it a curse to you, and they will succeed, and I warn you that however legal and customary and business-like and respectable it may look: and with how-much-soever prudence and strategem and insurance and caution you cover it and surround it and hedge it about; yet I tell you, if you have not the God-given right to it, it will burn your hands and burn your pockets and burn your vitals and burn your home. Have you not seen it turn out that way? Do not the head lines of the daily papers show case after case? Here is a man that covets his neighbor's wife, and he fancies that if he could just get her to run away with him that he would be happy. He persuades her and they do run away together; but after a short while, under the curse of God and disgusted with life, they get a pistol and blow each other's brains out. Yes, he had to give her up as the Philistines had to give up the ark that was not theirs. Nearly every day some man having coveted other people's property until he amassed large wealth finds somehow there is misery with it and often ends his own life. But on the other hand, no sooner did the Philistines give up the ark than the curse was lifted from themselves and from their land.

A Blessing to the Owners.

Now note another lesson: the ark was a great blessing to the Israelites when they walked humbly before God. No sooner did the feet of those that bear it step into the Jordan than the waters were parted for them to go over dry-shod. Following the ark around Jericho seven days the walls fell down flat. And I tell you with the freest hand, if your heart be right with God, all things will be blessings to you. All, at your touch, will turn to gold. The merest happenings of life will be as angels of providence lighting upon your path. Even troubles will be like waves that, being great, bring treasures from distant shores. The Bible, hitherto dull, will be a book of jewels. The ordinance of Baptism will seem a beautiful drama. The Lord's supper a holy feast. And all the services of God's house delightful and blessed and indescribable joy to the soul.

THE SUNDAY SCHOOL BOARD'S CONTRIBUTIONS TO SUNDAY SCHOOL AND B. Y. P. U. FIELD WORK.

(P. E. Burroughs, Educational Secretary)

Since the Sunday School Board set its hand to the task of developing a South-wide system of Field Work, somewhat less than twenty years ago, the Board has put into the enterprise to date more than a half million of dollars.

Up to May 1, 1916, the figures stand as follows:

To Field Work of the Sunday School

| | |
|---|--------------|
| Board | \$275,689.69 |
| To State Mission Boards | 161,215.95 |
| To Southern Baptist Theological Seminary, for Chair of Sunday School Pedagogy | 60,000.00 |

| | |
|---|--------------|
| Total to May 1, 1916 | \$496,905.64 |
| During the last convention year (1915-1916) | |

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the Board made contributions to Field Work as follows:

| | |
|---|--------------|
| To Field Work of the Sunday School Board | \$ 31,421.64 |
| To State Mission Boards | 10,000.00 |
| To Southern Baptist Theological Seminary, for Chair of Sunday School Pedagogy | 30,000.00 |

How These Funds Are Used.

The contribution to the Chair of Sunday School Pedagogy in the Southern Baptist Theological Seminary is listed as above because this is basally a contribution to Sunday School Field Work. Probably no other gift the Board has ever made bears larger fruit in the various states in the development of Sunday School work.

In support of the State Workers. The Sunday School Board contributes \$500.00 toward the support of the Sunday School Secretary in each state and \$250.00 toward the support of each B. Y. P. U. State Secretary.

In record-keeping. The Sunday School Board maintains in Nashville, Tennessee, an elaborate system of records covering every phase of Sunday School and B. Y. P. U. Field Work in the various states of our convention and in our foreign mission fields. These records are kept at great pains and considerable expense. They are basal in all the field work of the Sunday School Board and of the various State Mission Boards. They comprise, among other things, Normal Course records embracing more than 40,000 names and an aggregate of more than 100,000 separate awards, Reading Course awards, all Standard awards, Adult Class records, and B. Y. P. U. records and awards. These records are, as nearly as possible, made to serve the Field Workers of the various State Mission Boards just as if the records were kept in the various state offices. Returns month by month are promptly forwarded to the State Secretaries. The care of these records, together with other office work rendered in behalf of Field Work, besides requiring a share of the time of the Educational Secretary, calls for the labor of a competent force of office helpers.

In propagating literature. The Sunday School Board furnishes for free distribution in the various states an abundant literature on various phases of Sunday School and B. Y. P. U. work. This literature comprises some thirty pamphlets, ranging in size from four pages to thirty pages. It is sent postage or express prepaid in any quantities to the various State Secretaries and others who wish to use it.

In a reserve Field Force. The Sunday School Board maintains a force of ten specialists in Sunday School and B. Y. P. U. Field Work who render service without charge to the churches. These serve largely under the direction of the State Sunday School and B. Y. P. U. Secretaries. They make possible the city training schools which have been so signally blessed in many cities and which have so greatly contributed to the general development of our Field Work.

In placing our work in Educational Institutions. For three years Dr. B. W. Spilman, a member of the Sunday School Board's Field Force, has given himself to the development of our work in colleges and academies. The Educational Secretary also, along with others of our Field Workers, has joined forces with the various State Secretaries in bringing about the present satisfactory results in this direction.

When vacancies occur in the various states. It frequently happens that, when the State Field Worker resigns, the office necessarily remains vacant for many months. In such cases the Sunday School Board's permanent office is able to render special service in preventing suspension of the work, while the Board's reserve force of field workers make special effort to keep the work going in that state.

Other Service Rendered by the Board.

Educational Courses have been produced. Both in Sunday School and B. Y. P. U. Field

Work, the Educational Courses are basal, contributing as they do to all that is vital in these departments of service. The Convention Normal Course for Sunday School workers has been arranged at much pains and expense. Eleven of the books used in the Course have been published by the Board, all save two of these having been written for this special purpose. The B. Y. P. U. Educational Courses have all been published by the Sunday School Board, all of them having been written for this use.

Common Standards are maintained. Common standards for the Sunday School, for Sunday School Classes, and for the B. Y. P. U. have been made possible for our entire territory and for our churches in foreign fields. The far-reach of this must be apparent.

All kinds of paraphernalia are offered. The Sunday School Board prepares and offers such supplies as seem to be needed in the development of Sunday School and B. Y. P. U. Work. This it does largely to set forward the general Field Work, though on a whole such business yields some financial returns.

While we catalogue here some of the contributions of the Sunday School Board to the general movement for Sunday School and B. Y. P. U. development, it is not for a moment forgotten that the various State Mission Boards with their field representatives are full partners in this work. Indeed, the State Boards are bearing an ever-enlarging share of this burden. The results achieved during these years, results which have been the joy of Southern Baptists and the wonder of some other denominations, have come as the fruit of co-operative effort by the Sunday School Board and the various State Boards of Missions throughout our bounds.

DOBBINS TO BE ONE OF SUNDAY SCHOOL BOARD EDITORS.

I wish to announce that the board has elected Rev. G. S. Dobbins, Th. D., of New Albany, Miss., as one of its editors. Dr. Dobbins' chief work will be in connection with the new missionary magazine. His services with the Board will begin on November 1st, but he will remain in his pastorate for some weeks thereafter, removing to Nashville some time in December. During this period he will visit several state conventions, and will do a considerable part of the work on the new magazine. He comes to the board highly commended by those who have known him most intimately. He has had newspaper experience, and his education and training have served to prepare him for this kind of work.

In this connection let me say that the consolidated missionary journal, Home and Foreign Fields, will be sent to the press on October 16th. We hope then to have sample copies ready for those who may need them. We have prepared our new list of subscribers, made up from the lists turned over to us by the Home Board and the Foreign Board. We shall begin with a list of about 25,000. We are now sending to the pastors circulars asking their cordial co-operation in extending this list. The price of this new magazine will be 50 cents per year, with no club rates or premiums.

A word should be said about Dr. Frost. The impression has gone abroad that he has been able to return to the office and do some work. This is an erroneous impression. He is still confined to his bed, though he is able to sit up, and is very weak. The most serious symptoms, however, have passed away and it is now merely a question as to how rapidly he can recover his strength. At present his recovery is unusually slow. He has been greatly touched by the many expressions of affection and appreciation which have come to him, and he understands that he is constantly being remembered in prayer by untold thousands of people.

I. J. VAN NESS,
Editorial Secretary.

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inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

WHY TWO TESTAMENTS.

We commonly speak of the Old and New Testaments as forming together the Bible. They are in some measure contrasted, but are two parts of one revelation and are to be thought of as complementary rather than antagonistic or opposite. The word Testament would probably be more accurately rendered covenant, though in the Epistle to the Hebrew it is spoken of also as equivalent to the "last will and testament," being of force only after the death, of the testator. In this latter sense there are some provisions of the two covenants that are made effective by the death of the one who made them: for example, the saving provisions of the gospel are made sure to us by the death of Jesus.

The first covenant was that made between God and Israel at Sinai when the law was given through Moses and accepted by the people. The nucleus of it was in the Ten Commandments, but elaborated in the books of Exodus and Leviticus and Deuteronomy. Sometimes the whole of the Old Testament scriptures are spoken of as the law, because they belong to that dispensation and were developments of the law. The New Testament or New Covenant is so called it is a new and different covenant between God and the believer mediated through Jesus.

That there are two means of course that they are unlike, and that the first gives place in some way to the second. This is anticipated in the old when Jeremiah says: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they brake, although I was an husband unto them saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people."

This has been quoted at length because it describes the need for and the character of a new covenant. The New Testament is the record and description of that new covenant. The need of a new one is seen in the violation of the old and its failure to save men. Now God Himself undertakes the whole work of saving men by His own power and by His own grace. The responsibility is His.

The difference is seen also in that the second covenant deals not with outward conduct, but with the inmost nature of man. God does not impose rules but gives a new nature. This does not mean that the law was wrong or that its obligations have ended. Jesus said "The heav-

ens and the earth shall pass away, but one jot or one tittle of the laws shall in no wise pass away." Their penalty has ceased and they are no longer a restraint upon us because our nature is brought into correspondence with the law. It is no longer contrary to us. The law puts no more constraint upon a Christian than the channel does to the stream, or the steel rails to the locomotive. The regenerate man finds it just and holy and good. The righteousness of the law may now be fulfilled by those who walk not after the flesh but after the Spirit.

The ceremonial law of sacrifices ceases because it has found its fulfillment in Christ. But the Old Testament scriptures remain to help us to understand and value the New. They are like a child's primer, written in large letters in simple words with frequent illustrations or pictures to help us better to understand the will of God. They remain the gateway into the New Testament. No man can understand the New Testament without some knowledge of the Old. And no man can understand the real meaning of the Old Testament without following it into the New to see its fulfillment. There is a forward look in all the Old Testament, and a restful satisfaction in the New.

Two things are developed in the Old that find their fulfillment in the New, the sense of sin and the way of atonement. This sense of sin is brought into view by the realization of the holiness of God, and by the tests applied to the nature and conduct of men. Like a refrain rings the sentence throughout the books of Moses "The Lord your God is holy." The whole law is based on this. Without the holiness of God and the sinfulness of man there would be no consciousness of law. Practically it would not exist. The whole trend of the Old Testament was to develop a conscience on these things. Progress of sinful man is dependent upon and proportioned to the development of conscience, and its development on every line has been exceedingly slow. Many centuries were required before the gospel could come.

A few under the old dispensation were blessed with the pain of a genuinely awakened conscience, and the experience of years if not of centuries was wrought in them as by a flash of lightning. Such was the experience of David when his sin was brought home to him and his soul uttered its cry to a holy and offended God in the Fifty-first Psalm. Such was the experience of Isaiah when he saw the Lord on His throne and heard the cry of the seraphim, "Holy, Holy, Holy is the Lord, God Almighty," and himself cried out "Woe is me for I am undone, for I am a man of unclean lips and I dwell in the midst of a people of unclean lips for mine eyes have seen the king, the Lord of hosts." So Paul expresses the final goal of the law when he utters the cry of a heart pierced with conviction, "O wretched man that I am; who shall deliver me from the body of this death?" But as he leaps from the burning building of the law, he is caught and saved in the net of the gospel and exclaims, "I thank God through Jesus Christ my Lord."

The sum of it all is this, that the Old Testament is intended to give such a revelation of God and such a manifestation of the hopeless sinfulness of man as to prepare him for the offer of the saving grace of Jesus Christ. The New Testament is the making known of God's eternal purpose of Grace which was hid from the ages but which was foreshadowed in the Old Testament.

GENERAL ASSOCIATION.

Though it was necessary to miss one or more of the four other association meetings last week, we found ourselves Wednesday noon in the hospitable community of Louin among good friends attending the meeting of General Association. This body is composed of churches in about five district associations mostly adjacent to the N.

O. M. & C. R. R. It formerly covered a larger district but has suffered losses of late years. There had been talk of dissolution of the body but this was not heard in public and strong speeches were made looking to the revival of the paper which until a few months ago had been the organ of this body.

Organization was effected by the election of brethren Moulder and Rooker as moderator and clerk. We missed the sermon but it was reported to be of the good Baptist quality. The association was specially courteous to visitors, listening to Prest. Bryan Simmons and Secy. J. B. Lawrence on Education, Rev. L. G. Gates on Sunday Schools and Temperance, Rev. J. C. Parker on Temperance and B. Y. P. U. and Hospitals, to J. B. Lawrence on Missions, Denison on Laymen's work and P. I. Lipsey on Publications. But it is not to be thought that the General Association brethren could not speak for themselves, for good speeches were made by brethren Chapman, Moylder, Grafton, Waldrop, Bassett, Land, Breland, Gilmore and Sumrall. Among the most interesting addresses were those by brethren Chapman and Gilmore who have long led the forces of this body and are almost alone among the former generation of leaders. We hope to have many of the General Association brethren visit the convention at Columbus Nov. 14-17.

A striking instance of loyalty and determination comes from New Orleans. A couple past middle age, one who is a converted Romanist, the other a converted Episcopalian wanted to attend the Training school at the Coliseum Baptist church. They were folks of such modest salary that they could not afford car fare for the week. But they really wanted to go. They walked four nights and rode one and came out with their certificates and seal for their diploma. In a private letter they tell of the joy of learning more of the Sunday school work. How many of our people have made excuses and stayed away from meetings where they could learn of a better way to do the Lord's work!

These two people live at least two miles from the place where the Training school was held.

Yours,
F. C. FLOWERS.

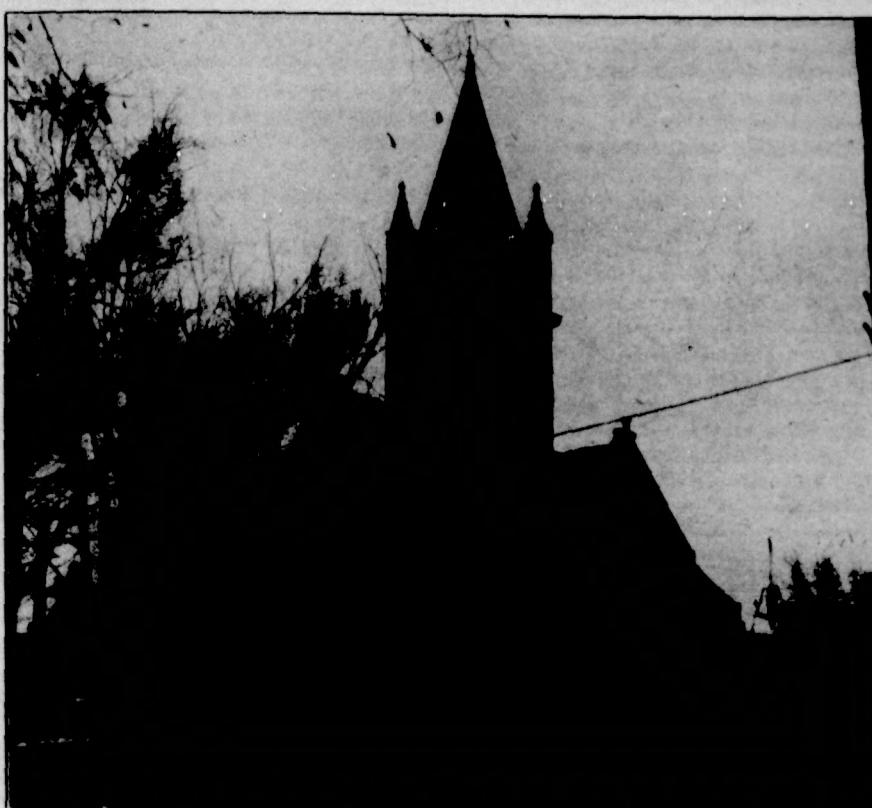
We have seen it published in at least two papers out of the state that the First Church, Meridian, had 111 additions in their recent meeting. Wish we had a telepathic!

Rev. S. W. Sproles resigns at Drew to accept the pastoral at Magee and Cohay. His work begins immediately.

Dr. A. T. Robertson, of the Seminary of Louisville, Ky., will deliver a series of lectures at Clinton, November 9 to 11.

A Virginia brother proposes to introduce a resolution in their General Association that they adopt the pay plan of entertainment, meet annually in Richmond College in September.

The negroes of Mississippi held their annual state fair this week at Jackson. It was in every way creditable to their race. The parade was ingeniously devised and well carried out, being a monster affair in size. Many institutions, industrial and educational were included. Far the largest feature was the procession of school children, which shows which way the mind of the negro is turned. There were many public schools and some denominational colleges including Baptist and Catholic. It would be a startling revelation to most of the sleepy Baptists to see how many negro children there are in the Roman Catholic school in Jackson. Their parents are not Catholics, but it is easy to predict what the children will be. Whose job is this?



House of First Baptist Church Columbus, where the Conventions meets Nov. 15-17

J. L. Vipperman, D. D., Pastor
First Baptist Church, Columbus.

TO THE VOTERS OF MISSISSIPPI.

The ruling of the Supreme Court on October 30th, sustaining our splendid laws against liquor and liquor advertising, rendered it unnecessary to vote on these laws on November 7th. Several counties had already had their ballots prepared before the court's decision and may not be able to print new ones.

The Anti-Saloon League Headquarters Committee, with other prohibition organizations in the state, request that all voters disregard the anti-liquor law and the anti-advertising law, though they are printed on the ballot in your county.

It is understood that the Secretary of State is instructing election commissioners not to make any returns of votes cast for or against these laws, as such votes would be null and void.

Very truly yours,

T. J. BAILEY,
Supt. Mississippi Anti-Saloon League.

NO VOTE ON PROHIBITION.

We take great pleasure in announcing to you that the Supreme Court of the State of Mississippi, this morning in the case of *Ex Parte Ben Neely* and of *Ex Parte Sam Jones*, has sustained one of our contentions in the litigation which we have handled for your league, and we have won a complete victory by that decision, and the liquor laws popularly known as the two Weakley laws, the one you know limiting the shipment of liquors to a quart every two weeks, etc., and the other forbidding advertisements of liquors, etc., by the holding of the Supreme Court, will continue in full force and effect and cannot be repealed or voted upon under the so-called Initiative and Referendum Amendment to the constitution, for the reason that both of these liquor laws were passed by the legislature before the insertion of the Initiative and Referendum Amendment into the Constitution of the State. Therefore they cannot be considered or voted upon under any attempted referendum vote.

The court declined in this case to decide whether the so-called Initiative and Referendum Amendment was legally adopted or not, and will pass upon that matter later when some other case presents a case under a law enacted by the legislature after the said amendment was inserted in the constitution by the legislature, such as a case under the fish and game law which was passed by the last legislature after the insertion of the said amendment.

Thus we have won a sweeping victory in the courts and it will not be necessary to fight the matter further before the people although we well know that we would have won before them by a tremendous majority if the matter had gone to a vote.

As some of the ballots have already been printed for use in the election November 7th, 1916, which contain these liquor laws, it is not certain at this time whether new ballots can be printed or not before that time with the liquor laws eliminated therefrom, but whether they remain or not is immaterial as the votes cast thereon either for or against, will not be considered.

In conclusion, permit us to say that we are particularly gratified at this result the opinion of the court coinciding as it does with the

opinion which we gave to you when first consulted by you.

Our services to you in this matter freely given without compensation have been arduous and have taken much time but we feel amply repaid at the result.

With kindest regards we are

Very truly yours,

W. CALVIN WELLS.

WILLIAM HEMINGWAY.

W. E. MORSE.

A PROVIDENTIAL INCIDENT.

The crops in the neighborhood of Providence church were most totally destroyed by the July storm and rains that followed. The spirit of the people is really heroic. They have given me new inspiration. I want to tell you about one incident. On Saturday of our last service there, just when we dismissed the congregation, a tiny little girl stepped up to the pastor and handed him a package, then another and another, from girls and boys and women and men. When it was over more than a hundred gifts had been turned in from as many persons. This was done, not because the preacher was new, nor because he was retiring, for it was neither, but just to help the pastor to fare well, and feel well, and to do better, and to have for themselves the joy of doing some one a good deed and scattering sunshine all along the way. And we were all happy and love each other better. No, not that, for we were already in love, we have been walking together for a quarter of a century, with slight intermissions, but this was just a new expression of the same old love.

This church hopes to celebrate its centennial October 1st Sunday, 1918.

With good will to all.

Yours in Him,

J. P. WILLIAMS.

CONCERNING RATES TO THE BAPTIST STATE CONVENTION.

All the railroads in the state have granted the usual one and one-third fare to the convention in Columbus, November 15-17, on the certificate plan. Messengers and visitors will pay full fare going and must secure certificate with each ticket purchased. These certificates will be signed by the secretary of the convention and vised by agent at Columbus, and upon presentation a return ticket will be sold at one-third rate plus twenty-five cents. Let none who take advantage of this concession fail to secure a certificate. Otherwise no reduction in return ticket will be granted.

WALTON E. LEE, Sec'y.

The teaching that the operation of the Holy Spirit is confined to the use of the word is similar to the conception of God which confines His activity to the material universe. God indeed made the universe and inspired the Word, and He is constantly active in and through them both, but he cannot be limited by what he has made. The Word of God, the Bible is the Holy Spirit's Sword and through this we can count on Him to work, but it is a false assumption to say that He never works through any other agency. His providential dealings with men are to be reckoned in, the direct impact of the Holy Spirit on men's minds is still among His methods of work. There was a time when there was no written word and yet God dealt with men. This was necessary in order that there might be a written word. To say that the Bible is the only Holy Spirit we know is like saying the Lord made the world and left it to run itself.

In four days the Baptists of Richmond, Va., raised \$56,779.50 for the purpose of helping struggling churches in that city to provide adequate houses of worship. That was in less time than it took to make the world. And it is "very good."

THE BAPTIST RECORD

Thursday, November 2, 1916.

THE TRANSFIGURATION OF JESUS.

(By John T. Christian, D. D., LL. D.)

III.

What the Transfiguration Is to Us.

And when they had lifted up their eyes, they saw no man, save Jesus only. Math. 17:8.

The transfiguration appeals to our deepest nature. It is not the outward change wrought by the world; this is made most manifest. There is another word (*schama*) which refers to the outward fashion of the world. "Be not conformed to the world, be not fashioned according to the setting fashion of this world." (Rom. 12:2). All of these changes are in the accidents of life, and do not touch its inner, essential qualities. On the other hand the change in the inner life is described as a transfiguration (*morphe*). The exhortation is: "Be not conformed to this world; but be ye transformed, transfigured, by the renewing of your mind" (Rome. 12:2). This transfiguration is to take place in our bodies also. "Who shall change our vile body, that it may be fashioned, transfigured, like unto his glorious body" (Phil. 3:21). The transfiguration denotes the form while the likeness denotes association with the Saviour. Hence it is said (Mark 16:12,) that Jesus appeared in a different form after his resurrection. The accidents of figure, face, pierced hands, and feet, were the same; but an indefinable change had passed upon him; the characteristic of which was that it prefigured his passing into the condition peculiar and appropriate to his essential spiritual and divine being.

There are therefore suggested to us some very important privileges.

I. It shows the wonderful power and glory set forth in our salvation. Christ Jesus had begun on Hermon, in himself the rehabilitation of man. All creation is summed up in Christ. All laws of nature, with its pain, and sin, and death, all laws of grace, with its peace and holiness and life, rise into the law of love, in him "Let us embrace then," says Gunsaulus, "the large faith which feeds upon this splendid scene. Jesus transfigured is the transformation of the whole universe. Let us take up the strain of apostle and saint, and teach it to our philosophy,—that 'the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father.' The first born of creation is 'heir of all things,' and 'God hath put all things under his feet.' The destiny of this spurned and blasted planet is bound up with the destiny of the life in Christ. The Logos attaches every nook and corner of the universe to himself. 'For it is the good pleasure of the Father that in him should all fulness dwell, and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth or things in the heavens'."

The latent light in Jesus Christ is all powerful. On one occasion when Dr. Kuckland, George Stephenson and William Follett were on a visit to Sir Robert Peel, they observed in the distance a railroad train flashing along, throwing behind it a long line of steam. "Now Buckland," said Mr. Stephenson, "I have a poser for you. Can you tell me what is the power that is driving that train?" "Well," said the Doctor, "I suppose it is one of your big engines." "But what drives the engines?" "Oh, very likely a canny New Castle driver." "What do you say to the light of the sun?" "How can that be," asked the Doctor. "It is nothing else," said the engineer. "It is light bottled up in the earth for ten thousand years, light absorbed by plants and vegetables being necessary for the condensation of the carbon during the process of their growth, if it be not carbon in another form; and now, after being buried in the earth for long ages in field of coal, that latent light is again brought

forth, and liberated—made to work, as in that locomotive, for great human purposes."

So it is with the latent light that is in Jesus Christ. But in his death it becomes the active agency in our salvation.

And it is given for the worst and lowest of men. Among the several wonders of the loadstone, this is not the least, that it will not draw gold or pearl, but, despising these, it draws the iron to it, one of the most inferior metals; thus Christ leaves the angels, those noble spirits, the gold and the pearl, and he comes to poor sinful man, and draws him into his embraces. Thus is Christ the light of the world.

II. The transfiguration is an earnest of what we shall have in heaven. The picture of Raphael on the Transfiguration, now in the Vatican, is the most celebrated and most beautiful of all the pictures of the transfiguration. It probably stands first among the pictures of the world. It was the last work of his life. It was scarcely finished when he died. While he was sick, he had the picture hung in his sight, that his constant thoughts might be upon his glorified Savior. When he was dead, the picture was hung above his lifeless body, where for days crowds came to honor his wonderful genius, as they looked with reverence upon the dead artist they saw the wonderful Transfiguration of Jesus Christ.

Now and then Christ unveils his glory to us. We see glimpses of his glory. "Then shall the righteous shine forth as the sun in the kingdom of their father." "We know when he shall appear we shall be like him, for we shall see him as he is." "As we have borne the image of the earthly, we shall also bear the image of the heavenly." The gem is dull and black in the darkness, but glows and burns and palpitates, restless with living splendor, when it drinks the sunbeam, so our poor souls, dull as they are base with sin, may be transfigured into glory and loveliness, if, emptied of their lusts and selfishness, they lay themselves wholly bare to receive the effluence of God.

He carried Moses to the top of the Mountain and showed him the glories of the Promised Land.

Could we but climb where Moses stood,
And view the landscape o'er—
Not Jordan's stream nor death's cold flood
Should fright me from the shore.

Stephen saw into heaven and the Lord Jesus arose from the throne to receive his spirit. Paul was lifted into Paradise and heard unspeakable things. John Bunyan made Christian see the Beulah Land from the Delectable Mountains. And Jesus was transfigured on the Mount.

We are poor benighted sinners. We need Christ to unveil his glory. Some years ago during a total eclipse of the sun, a poor child of Switzerland was watching some sheep upon the hills. Having no knowledge of what was about to happen, she saw it growing dark by degrees. There was no cloud or vapor to account for the change. When the sun was at the height of its obscuration, the child cried out in terror, and began to weep terribly, and call for help. Her tears were still flowing when some one reached her; and when the sun again appeared, she clapped her hands, and exclaimed: O, beautiful sun. How much more beautiful is the Sun of Righteousness to a poor sinner.

Lord Jesus open our eyes that we may see. We are poor and blind and we need to see. An artist was once studying a beautiful piece of art, and became so absorbed in the contemplation of it that he forgot all else about him. A spectator observing him, asked what pleasure he could take in gazing so long at what seemed to be an indifferent object. "Hadst thou my eyes thou wouldst be as much ravished as I am," replied the artist. If we had our eyes open, wonderful things would we see in the law of God.

This has a tendency to place our heart on God. It takes our affections from the world,

and our chief desire is in him. I asked a student what three things he most wished. He replied: "Give me books, health and quiet." I asked a miser and he cried: "Money, money, money." I asked a pauper and he said: "Bread, bread, bread." I asked a drunkard and he called for strong drink. I asked the multitude around me and they lifted up a confused cry, in which I heard the words, Wealth, fame and pleasure. I asked a poor man who was an experienced Christian. He answered that all of his wishes might be met in Christ. He spoke seriously. I asked him to explain. He said I greatly desire three things: "First, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ. So runs an ancient story.

III. The transfiguration teaches recognition in heaven. Moses and Elijah were present and there was no trouble in recognizing them. I think there will be no trouble at all in recognizing our friends in heaven. A little girl of an ethereal spirit, who lost her mother before she could remember, would say to her devoted friends, "Now tell me about mother." She listened with delight to the oft told story. Then she would gaze for hours on her mother's portrait. As she was dying, her friend whispered: Do you know me darling, but it awakened no response. At the last moment she cried with transport, "Mother," and passed into Mother's embrace. We will know mother, sister, brother, all.

IV. At the transfiguration we see Jesus only. When Emerson was asked why he did not include Jesus in his "Representative Men," he said, "It takes too much strength of constitution to do that." In Jesus Christ we forget Moses and Elijah. The effect of the transfiguration is to take the mind and heart off of all others. Jesus was the center of that wonderful event. The disciples are sore afraid and cast themselves upon the ground, and when they came to themselves there was no one present save Jesus only. All of the human sympathies of Jesus were as quick and fresh as ever; for, finding his three disciples fallen upon their faces for fear, he came and touched them saying: "Arise, and be not afraid." They no doubt thought the Lord had laid aside his body, and left them alone upon the mountain; but with human hand he touched them, and with human voice he called them as of old, and with human heart he welcomed them as of old. Reassured, they lifted up their eyes, and saw their Lord—the man Christ Jesus as before—and no one else. All is over, and the world is unprepared for it, the vision is sealed until the Son of Man be risen from the dead. Men were thus led to the mountain that we may have this vision. Jesus is the hope and stay of our lives.

A lady while on a visit to the Exposition in Paris died. During her last moments speech left her; but she managed to articulate one word, "Bring." Her friends, in ignorance of her meaning offered her food; but she shook her head, and again repeated the word, "Bring." They offered her grapes, which she also declined, and for the third time uttered the word, "Bring." With great effort she succeeded in finishing the sentence:

Bring forth the royal diadem,
And crown him Lord of all
and then she passed to Jesus.

Missionary J. G. Chastain hopes to attend the Columbus Convention. He will go from there to Southern Texas or along the Mexican border where he will spend the winter holding evangelistic meetings among the Mexicans. It is estimated that there are nearly a million Mexicans in Texas, and still they come, in search of work, to save themselves and their families from starvation.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Baptist Convention meets at Columbus, November 15-16-17.

We ought to have a great convention. In order to have that kind of a convention it is necessary for us to have a well distributed representation. Every church in the State should try to send a messenger.

Basis of Representation.

Article III of the Mississippi Baptist Convention says, "This convention shall be composed of messengers from Baptist churches and Baptist associations in Mississippi in the following ratio: Each association shall be entitled to one messenger for every two hundred members, or fraction thereof; and each church shall be entitled to one messenger for the first hundred, or fraction thereof, of its membership, and one messenger for each additional fifty members, or fraction thereof."

State Missions.

When this paper reaches the Baptists of Mississippi the books for the year 1915-16 will have been closed. The story of our success or of our failure will have been told. We cannot at this moment say just what the returns will be. Up to the 21st the receipts were just a fraction ahead of last year, but during the week, ending Saturday the 28th, the receipts show that we are just behind last year. We have only two days left—Monday and Tuesday. Up to the 28th we have received \$29,502.53. We are due to receive \$2,000 from the Home Mission Board on co-operative work, and \$1,000 from the Home and Foreign Boards on State expense, which will make \$32,502.53. This leaves a little over \$12,000 that is to be received if we reach the \$45,000 mark set by the convention. It is not an impossible task. If all the churches we have not heard from report with substantial contributions we will reach this amount, although indications are that the receipts will not be as large from these churches as they were last year. We feel under the conditions that if we secure \$40,000 for State missions this year that we will have really won a glorious victory. Crop conditions have never, perhaps, been as bad as they are in the State. We are still praying and expecting the Lord to richly bless us.

The Proposed Program for Mississippi Baptists.

Sometime ago there was printed in The Baptist Record a suggested program for Mississippi Baptists. This program contained two parts. One section on what to do, outlining a five-year task for Mississippi Baptists, and the other section on how to do it, suggesting a plan of organization by which this task could be accomplished. I want now to call attention again to this program and to offer a few suggestions as to its meaning and the effect of its operation if adopted.

1. The Five-Year Program.

In the five-year program outlining what to do there are eight items covered. These are as follows:

1. To meet all existing obligations on all denominational institutions, and clear the slate of debt.
2. To collect all outstanding subscriptions to endowment and building and repairs on denominational institutions.
3. To increase the circulation of The Baptist Record to fifteen thousand paid subscriptions.
4. To increase our mission contributions for State, home and foreign missions fifty per cent during the five years.

5. To perfect our Sunday School, B. Y. P. U., laymen and W. M. U. organizations in the State as now projected by the convention.

6. To increase the membership of the churches of the State ten thousand per year, or fifty thousand for the five years.

7. To put on a financial system in all of our churches which will be adequate, economic, and effective in financing both local and denominational interests.

8. To work for and pray for a standard of righteous living in all of our churches, which will insure spiritual power.

If this program is adopted it means that we set ourselves to the accomplishment of the things itemized above in the five years specified, so that at the end of the five years we can look back and say we have done the things we started out to do.

2. How to Do It.

Having set a task for ourselves it is then proposed to organize our forces so as to accomplish that task. This plan of organization was set forth in our proposed program under six items. These items are as follows:

1. That the State Convention adopt a budget system.

2. That the convention appoint a committee of fifteen to be known as the budget committee, which committee shall fix the budget of the year for the convention, this budget to include all objects under the control and direction of the State Convention.

This means, if adopted, that at our convention a committee shall be appointed, whose business it shall be to canvass the needs of every institution and object fostered by our Baptist people and to bring in a report suggesting an amount to be raised for each institution and object during the year. Any one can see the wisdom of such a committee. Heretofore the various committees reporting on the various institutions and objects by the convention have brought in their reports suggesting amounts to be raised for these institutions and objects without consulting the specific needs of any other department of our work. Under this system some things have received more attention than they deserved, possibly, and some have received less attention. If we make Mississippi a Baptist empire, we must give to each department of the work an adequate consideration and due and adequate support. This can only be accomplished where we have a wise and judicious committee to consider our work as a whole.

3. The third suggestion in our program is "That this budget, after it is fixed by the convention, be turned over to the convention board and that this board be charged with the responsibility of putting on the budget."

This means that we will have only one collecting agent in the field. That our various institutions will be relieved of the responsibility of money getting. That all money for all objects will come through the office of the convention board. That we will have one set of books and from this office the distribution of funds received will be made monthly to meet the needs and requirements of the various institutions fostered.

4. It is specified, however, in our program "That this is not to interfere in any way with the rights of the board of trustees of any denominational enterprise now in existence, or that may be created in the future. That it shall only apply to the putting on of the budget fixed by the convention, and to the collecting of the amounts fixed in that budget for each denominational institution."

That is, the boards of trustees of the various

institutions now fostered by the convention will be as free as they ever were, and that while our convention board will have charge of the budget and the collecting of all amounts for all institutions as fixed by that budget, yet that board will have nothing whatever to do with the management of the various institutions or with the spending of the money raised for those institutions. Its task will simply be to get the money and to turn it over monthly to the institutions or the objects for which it is given.

5. It is provided in our program that the budget system as put on by the convention, "Shall not be so construed as to exclude special efforts for the endowment of schools and similar objects, or for meeting any emergency that may arise in any of the various departments of the state work; but that it does presuppose that all special movements, whether originating within or without the state, shall first be passed upon by the budget committee, recommended by that committee to the convention and approved by the convention before being launched in the state.

This means that no campaign can be put on in Mississippi among Baptists that has not been passed upon by the budget committee, approved by that committee and either passed upon favorably by the convention, or if it is between sessions of the convention, passed upon by the convention board. As it is now any interest within or without the state can launch a campaign and put a man in the field to begin soliciting funds from our Baptist churches. Denominational loyalty demands that our pastors open their churches to these agents. This condition must be remedied and the Baptists of Mississippi must have the right of selecting the things that they feel will make for the progress of the Kingdom and in convention assembled, decide definitely what they will do. Provision five provides for this very thing.

6. The sixth item in our plan of organization provides "That the convention board shall be increased in membership so as to be constituted of one member from each association in the state co-operating with the convention. These members to be elected by the convention through its nominating committee from the nominees made by the district association, each association nominating its own member of the board."

This means, if adopted, that the convention board shall consist of a member from each association co-operating with the convention. No more, no less. There are now fifty associations co-operating with the convention. If this program were to be adopted, it would mean that the convention board would consist of fifty members, one from each association in the state. It means also that these members are to be nominated by the associations. Of course, if the association should fail to make a nomination, then the nominating committee of the convention would be empowered to select some one from the association.

The effect of this provision would be to tie every co-operating association in the state directly onto our denominational work, in that it would have a representative on the board that administered the affairs of the denomination.

Copies of the proposed program can be secured from this office. It is our purpose to present this to the convention on the first day of its meeting and ask for the appointment of a committee to carefully consider it and to report back to the convention at an hour specified sometime during the second day of the convention. Every Baptist in the State is interested and it is hoped that every Baptist, especially those coming to the convention, will give this proposed program serious and careful consideration.

Brethren L. P. Kees, of Brookhaven, and G. H. Flowers, of Kilmichael, report that at the Woodman convention at Vicksburg a resolution was offered to support the prohibition bills, which was adopted without a dissenting vote.

THE BAPTIST RECORD

Thursday, November 2, 1916.

Mississippi Woman's Missionary Union Page

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| All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Mrs. J. B. Lawrence, Jackson, Miss., except Training School of Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss. | |

Our books will have closed before this issue of the Record reaches you.

Sisters, let everybody know of the date of the W. M. U. State meeting in Columbus. November 13-15. Remember we begin our work Monday night; and we have a most excellent program for that night.

Misses Traylor and Ratliff will both have banner presentations on Monday night. They are planning nice things for us. The I. I. & C. girls are to give a playlet that same night, giving some interesting phases of our Training school.

Five years ago when the W. M. U. State meeting was held in Gulfport there were forty-seven associations in the state; and we had superintendents over twenty-seven of them. Today there are fifty-eight associations; and we have superintendents in all except seven.

By the way, do you know who your associational superintendent is? Do you write her a letter of encouragement now and then; and do you pray for her frequently? Nothing helps the superintendent so much as to realize that she is in the hearts of her women, and to know that while they are leaning on her as a leader, she has their love and sympathy.

"Months ago an appealing book was written by a Mississippian to help to build a school for Miss Mary Anderson, missionary in China. "Keep my Money" was the name of the book. It was written and sold as a labor of love to build the school. The school has been built. Under the appeal one person gave \$100, one gave \$500 and another \$1000. There are 1000 copies of the book unsold. The price of it is \$1.00. All proceeds go to the cause. You can know more about it by writing to M. W. Eager, Clinton, Mississippi."—Texas Baptist Standard.)

Orders are coming in for our Book of Programs, but not as rapidly as we should like. Do not fail to send fifty cents for a copy as soon as you can. Every mail brings letters asking for "help" and we have it right here in this book.

At the last Central Committee meeting Mrs. C. C. Longest of University, was appointed to take charge of the Church Building and Loan Fund in the state W. M. U. You will all remember that this is part of our Jubilate Fund, the Judson Centennial Fund being the other part. As a union, we did well with the Judson Fund. Now let us every one do our faithful best with this building fund. Mrs. Longest will speak of the work at the state convention; she will have literature there also for distribution and will render us much assistance in the way of information.

From Blue Mountain College Y. W. A.—"We enrolled seventy-one old members and forty-six new ones at our first meeting this session—117. Then took in fifteen more at the second meeting, making 132. And two girls came tonight asking if it would be all right for them to order a Y. W. A. pin—that they were going to join at next meeting. Of course I said "Yes." Have already an order out for one dozen pins, all of them special orders; so I'll be sending another order soon. I just hope we are going to do a good year's work this year.

Before you get this issue of the paper you will have received from Mrs. Bessie E. Kent, our Personal Service Leader, a card containing some questions which she wishes answered, and the card returned to her. Please do not fail to respond as early and as fully as possible.

The Baptist Record issued the week of the convention will be W. M. U. number. There will be much information given therein that should be presented by each society in the state. We trust that a great number of women will make note of this and see that their local society has the benefit of this issue.

The new Prayer Calendars have come. And they are beauties. Dear Miss Eliza Broadus of Kentucky who got up the calendar has put into it so much of her own high ideal of our work; so much of her own consecrated intellectuality that it seems about as nearly a perfect bit of composition as one could desire. Every sister will want one hanging by her dresser for the coming year. Send for one. The price will be twenty cents this time. But it is worth many times the money. We have on hand a limited number of copies, so send early.

TENTATIVE PROGRAM FOR W. M. U. MEETING, COLUMBUS, MISS., NOV. 13-15.

Evening, 8 O'clock, First Presbyterian Church.

Hymn—"O Zion Haste."

Devotional.

Report of Young Peoples' Leader.

Report of College Correspondent.

MISSISSIPPI...Jcmfwypemfwvbgkq 2839450 9382

Playlet: "What the Training School Has Meant to Us." (Given by students from I. I. & C.)

Address.

Announcements. Adjournment.

Tuesday Morning Nine-Thirty.

Music: "Lord Speak to Me that I May Speak."

Devotional.

Welcome.

Response.

Appointment of committees.

Greetings from our guests.

Report of Treasurer.

Report of the four Vice Presidents.

Announcements.

Noon hour consecration.

Tuesday Afternoon, Two-Thirty.

Devotional.

Report of Editor Woman's Page, Baptist Record.

Personal service conference.

Right of way of Royal Service.

Home Building and Loan Fund.

Conference of associational superintendents.

Announcements. Adjournment.

Wednesday Morning, Nine-Thirty.

Devotional.

Address by President.

Report of Corresponding Secretary.

Election of Nominating Committee.

Address: "Our Own Across the Border and Beyond the Sea."

Report of Credentials Committee.

Announcements.

Noon-hour consecration.

Wednesday Afternoon, Two-Thirty.

Devotional.

"What the Orphanage has Meant to Me."

Our hospitals.

Conference on Young Peoples' Work.

Report of Committees.

Report of Nominating Committee.

Vesper service.

CONFERENCE ON YOUNG PEOPLES' WORK. To Be Held During W. M. U. Meeting, State Convention.

A—The monthly missionary meeting:

1—How can we have an inspiring meeting for the young women.

2—How can we have a wide-awake meeting for the boys and girls?

3—What forms of entertainment hold the young people?

B—How do you develop the spirit of giving among young people?

C—How do you develop the spirit of prayer among your people?

D—Mission Study:

1—How do you organize and conduct a mission study class among the young women?

2—How can we make mission study interesting to our girls and boys?

3—How can a leader use a mission study book for the Sunbeams?

4—What texts and reference books shall we use for the different grades?

E—Service:

1—How can we get the Y. W. A.'s to do their share of personal service?

2—How can we get the G. A.'s and R. A.'s to do their share?

3—How can we get the Sunbeams to do their share?

4—What shall we put in our boxes to our schools, our hospitals, and our missionaries?

MISSISSIPPI COLLEGE.

A month and a half of session 1916-17 has passed. We have great reason to rejoice over the splendid opening. The faculty and student body are full of hope and good cheer.

The opening of this session was an auspicious one. A good deal of anxiety was felt throughout the summer over the possible effect of the elimination of the academy. Then came the storms, rains, and consequent short crops. Well the anxiety of the president and faculty took on a serious turn and some most vigorous campaigning was done throughout the summer. The loyalty of last year's student body was royal. So despite short crops which evidently cut off some, and despite the elimination of the academy which enrolled some sixty students last session there were enrolled over 300 students the first week. The number now stands above 350. This is beyond the enrollment at this time last year including more than 50 academy students. New ones are constantly coming in.

Taken as a whole we have the finest student body this year I have ever seen in Mississippi College. The finest spirit of loyalty to the institution that I have ever seen prevail in Mississippi College, prevails now. There has been far less occasion for rigid discipline this year than in previous years.

Up to this writing 63 ministerial students have enrolled. This is gratifying in view of the fact that quite a number have usually been enrolled in the academy. The number will probably reach 70 before the session closes, and even more if adequate assistance could be given in a financial way. The personnel of the ministerial students is unusually fine, 15 or more will graduate this session.

These facts about your school will be the occasion for gratification to the denomination. These facts greatly encourage the president and faculty and we are determined to do the best quality of teaching ever done before. Five members of the faculty spent several months in northern universities during the summer. They have come back with larger vision and better preparation for their work.

M. O. PATTERSON.

**DO YOU SUFFER
FROM BACKACHE?**

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

**Ugh! a Dose of
Nasty Calomel**

It Salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

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Here is an absolute remedy for ingrowing toenails. Hall's Ingrowing Nail Remedy quickly and permanently ends ingrowing nails. Positively guaranteed by money-back offer. Sold by druggists or by mail postpaid for 50c, from

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It is possible to buy and do it intelligently if the goods can be seen by the purchaser.

For this purpose we want an agent in every Baptist church to sell our Christmas supplies.

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This is your chance to make your Christmas money in your spare time. Write for information to

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514 N. Grand Avenue
St. Louis, Mo.

Sunday School Lesson

BY A. J. AVEN, LL. D.

**THE WORLD'S TEMPERANCE
LESSON.**

Romans 14:13-15:3.

The question of the greatest importance following the regeneration of the soul is to know how to care for that soul so as to guarantee its best welfare—that is furnish it with the proper nourishment. For be it known that the spiritual life is not in this respect different from all the rest of life. It needs the proper nourishment for its growth just as well as does the physical life. There are two streams of influence that enter into the welfare of human life. One is culture, or philosophic reasoning, and the other is righteousness, or religion. The physical welfare of the body is very much dependent on the mastery of these two streams of force. A cultured brain may learn all the rules of philosophy and know how to reason and yet have not the power to pilot the life into safe channels of conduct. It takes righteousness to carry out the orders of the intellect.

A ship may be painted and burnished to the highest point. Its engines may be in first class condition. The engineer and captain may be well on their business, and yet, if the pilot fail in his duty the vessel may strike the breakers. The body is the human ship; the brain is the propelling force; and the moral and spiritual manhood the pilot. If the latter be weak or indifferent, the vessel may strike the breakers and go down with its precious freight, the soul, into everlasting destruction.

Cause and effect are two well known entities with relentless sequence. It is the weak man that believes that there is luck and that there is some magic touch attached to some name or place. It is the strong man who believes that life is a series of cause and effect. He believes that he was born for a purpose, and that there is a destiny to be reached, and to reach that destiny, he must follow sane sober lines. Many a man curses his luck, when he has only himself to blame.

Today's lesson has a strong ethical reason for being careful as to conduct. Every one has a personal responsibility. He has a responsibility to himself. He is under obligation to see to it that he make the best use possible of his time in wringing out of his business or calling every dime legitimately due, and he is under obligation to himself to gain and maintain the best health possible, and then he is required to be worth the most possible to his environment. This requires that he make a complete conquest of himself. It is true that self-conquest is the hardest battle he has to fight, but the victory is possible and necessary if he would fill the mission designed in his birth and redemption. This is absolutely demanded before he can reach the high ideal set forth in another part of this chapter "for

none of us liveth to himself." In this truth Paul sets out with the fact that every one has a social responsibility, which cannot be violated without hurt both to the individual and the other man. It is an awful thing to put a stumbling block in the way of another. Some people do not act as though they believe that their judging another man may be an occasion of falling. Some people are very sensitive and easily discouraged. To criticise severely such a one, may do him a great harm. It is better to encourage, both by kind words, and by good examples. You may be ever so strong and healthy, and may be able to indulge your appetite a little without any immediate inconvenience, yet if you are dining with a confirmed dispeptic, and know that it would be disastrous for him to eat certain things which you are enjoying, it would be wrong to display your great pleasure in eating a heavy dinner. If this be true in regard to eating how much more is it true in regard to drinking. It is a mark of manhood to curb one's own appetites when another's welfare is at stake. This evil is often emphasized in Sunday dinners and among some in social drinking. A man known to be weak on the subject of drink ought to be protected in every way possible. It is not taking the liberties away from a man to take the opportunities of getting strong drink from him. This is the purpose of the whiskey legislation in Mississippi. It is intended as far as possible to cut off the source of supply.

Every individual is a part of the great whole of the citizenship of the country. Peace in every direction is the ideal social end for which to work. When a man "follows after things which make for peace" he is serving his country. In a pursuit like this, he will follow after "things wherewith one may edify another." Be it understood that intemperance is a sin, and a curse for which society is not so much responsible as is the individual which makes up the society. Society is nothing more nor less than the individuals of which it is composed. If the individual eat meat rather than serve God, society is to that extent debauched. If the individual restrain himself and urge others to do likewise, then society of which he is an integral part will be blessed in the proportion to his influence in his society. If the individual were the only one concerned when he becomes debauched with wine or meat, it would be bad enough, but that is the least part of it. The drunkard may hand down inheritances to curse generations. A famous scholar made an investigation in which he took ten families of drunken habits and found that eighty two and one half per cent. of the posterity were degenerates. It is remarkable that the disease of drunkenness and of one other crime are the only one that are inherited. The plastic germ through

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Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

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CONSTIPATION.

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn?

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which heredity comes is effected only by these two crimes. Is this not enough to make men stop and think?

There is a positive duty resting on all good men and women to abstain from things that would cause others to sin. Here is a call to the women of our country to train their little ones that society so called not best promoted by indulging in social wine drinking, card playing, and public dancing. I put into the ground an acorn. It has at its center a miniature tree. The winter rains and cold soften the hull and the warmth of the spring's sun stirs the life that is in it. It bursts its covering and soon lifts its tiny shoot into the air, but with proper nourishment it eventually lifts its head aloft and stands the giant oak capable of withstanding the great storms of the equinox. So it may be that seed are sown around the social wines and other things of similar nature in effects which in time will get such a hold on the will force that the pleas of the mother who set the snares will be all in vain. The sweets of dissipation call louder than the feeble voice of the mother, or even the gentle wooing of the Holy Spirit. These are potent facts and as sure as God is true they are true. "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting."

Prepare This for a Bad Cough—It's Fine

cheaply and easily made, but does the work quickly.

The finest cough syrup that money can buy,—costing only about one-fifth as much as ready-made preparations,—can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it.

Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 54 cents and gives you a full pint—a family supply of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacum, and is known the world over for its prompt healing effect on the throat membranes.

Avoid disappointment by asking your druggist for 2½ ounces of Pinex with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded goes with this preparation. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

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Save your Hair! Get a 25 cent bottle of Danderine the right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scourf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now, any time—will surely save your hair!

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

THE HEART OF A MAN AND A MISSIONARY.

(Letter from T. F. McCrea in China.)

My little folks are very fond of the Uncle Remus stories by Joel Chandler Harris, but we haven't it in the home. Please order me a copy, a good copy but not too expensive, and mail it to me and charge to my account.

At its recent meeting our Mission voted us our furlough for next summer. If the Board concurs, we hope to leave here about July 1st, reaching California about August 1st, where we plan to spend a few weeks with my wife's sister. We plan to go from there to Clinton and put all the children in school there and make that our home while in America. We are looking forward eagerly to seeing old friends whose faces are still fresh in our memory and whom we love deeply. It hardly seems possible that it is nearly eight years since the year we last spent in Clinton. We shall probably see many changes but we rejoice because we know so many old friends are still there and we shall hope to make some new ones.

Clinton and Miss. College have a new place in our hearts because our big boy is there studying. He has received much kindness from friends there which we deeply appreciate.

I rejoice with you in the increasing usefulness and power of your paper. I look forward to its coming and read it eagerly. There is no part of it that I enjoy so much as your editorials. They are thoughtful and spiritual and show that you are feeding your soul on God's Word, in spite of your busy life as editor and manager of a paper, but all the more reason why. I pray that the Holy Spirit may continue to lead you into the truth and give you an increasing and deepening joy in the fellowship of your Lord.

We moved from Chefoo to Teng-chow a year ago that Bro. Adams might take his furlough. In Chefoo I was engaged in city evangelism in a great port city. Here my work is that of a pastor. This is the oldest station in north China, having been opened by Dr. J. B. Hartwell, followed later by Dr. Crawford, about 57 years ago. The work has been very discouraging and there is very little here to show for nearly 60 years of labor and many want to abandon this station. But those of us who are working here want to stay on. We feel that where so much planting has been done there must be a reaping in God's good time, if we faint not. "Men ought always to pay, and not to faint." The Spirit has been teaching me some lessons about prayer these last few years and I have been trying to accomplish more through prayer than I used to do. I have been made to realize that I have not given prayer the place in my life it ought to have had. For several years I have been trying to make Peter's motto my own. "But we shall give ourselves diligently to prayer and the ministry of the Word." My prayer life has been greatly influenced by several books, but especially three, "Pierson's Life of Geo. Mueller," Murray's "With Christ in the School of Prayer," and Bound's "Power Through Prayer." I do not things. I want to talk with you and

know how it is with the work at home, but we do need so deeply on the mission field an outpouring of the Holy Spirit's power which must come and will only come through prayer. Some of us out here are trying to give ourselves to this ministry and I have rejoiced to see the many signs of a deeper spiritual life among our missionaries which will spread in time to the impoverished, deadened life of our native churches. After I wrote my "Open Letters" the missionaries came to realize, some already knew it, that my criticisms were true and there was much discouragement. This has led to heart-searching and to prayer, the thing I prayed and hoped for and I believe a revival will soon come. We have come to realize that the question of methods can be safely left to the leadership of the Holy Spirit when He is working through a people who are filled and dominated by the life of Christ. No method will be successful without His leadership. Any method He teaches us to use will be successful through His power in the lives of His people. But we must be under His leadership. God's people fail too often because they adopt a certain line of action, perhaps after long and careful consideration, and then ask God's blessing upon their plans, instead of waiting upon the Holy Spirit to know what His will is.

This waiting upon the Spirit through prayer and meditation upon the Word was the source of power in the apostolic church and, in modern times, in the lives of such men as Geo. Mueller and Hudson Taylor. A few days ago while in Chefoo I was talking with Mr. J. J. Coulthard, of the C. I. M., who married a daughter of Hudson Taylor and who was closely associated with him in the work of that great mission which has been such a blessing to China, which now has over 1,000 missionaries and has never in all its history had one cent of debt. He said that this was the key-note to Taylor's life, a secret which he learned from Mueller never to move a step until he was sure of the Holy Spirit's will. He would never adopt a policy or a line of action until after he had waited long and earnestly upon the Spirit for light and leadership. No power or influence could induce him to act until he was sure that he knew the Spirit's will. But after he was convinced that He had spoken then no power on earth or in hell could swerve him from what he believed His will to be.

Another member of that mission told me some time ago that Mr. Hoste, the successor of Hudson Taylor, as the head of the China Inland Mission, spends three and four hours every day in prayer, asking for the Holy Spirit's guidance in all the details of the work of the largest mission in China.

I feel confident that we Southern Baptists would accomplish more—a more spiritual and abiding work—get out of the wilderness of debt and other difficulties, if we talked less and prayed more. It is certainly worth thinking and praying about.

I look forward to seeing you, beloved, face to face. There are many

"power through prayer" things I want to talk with you and

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Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

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“DRAGON BREATH” (Oxidine)

pray with you about. I remember our days of fellowship together in Clinton eight years ago. Our fellowship together next year should be sweeter and more helpful still as both of us have had eight years more of fellowship with our Lord and must be better men for that. What a wonderful thought that the Spirit of Christ who fills your heart there fills mine here and those of all God's people everywhere. This is the fellowship of the saints.

Mrs. McCrea joins me in love to all of you. We are counting the days to the homecoming and the yearning is sometimes almost more than we can bear.

May the blessing of our infinite Father be with you and yours.

Affectionately yours,
T. F. M'CREA.

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If you suffer with any chronic disease that does not seem to be benefitted by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or an yother chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature; accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefitted nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others. Shivar Spring.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

MAKE DECEMBER HOSPITAL MONTH.

We are using this method of asking every Pastor, S. S. Supt., Presdt., W. M. U., Y. M. U., B. Y. P. U., Sunbeams, and Royal Ambassadors to take, not only a cash collection, but subscriptions for the Hospital during the month of December. The hospital is over-run with patients, many being turned away. The new wing is an absolute necessity. This will cost \$150,000.00, of which amount the City of Memphis, and the County of Shelby have agreed to give one half, leaving only \$75,000.00 to be raised by Tennessee, (out side of Shelby County) Mississippi, and Arkansas, or in other words \$25,000.00 for each state. We feel confident that each will give her full part during December, so the new wing can be built, thereby enabling the hospital to do so much more in caring for suffering humanity. Some churches will give through all its departments a \$1000.00 or more, and from that all the way down to \$5.00. Do your best, give, send it to the hospital stating for the New Wing. Where a church gives as much as \$1000.00, it will build a memorial room, and the same where an individual gives that amount. Where the contribution amounts to \$100.00 it will furnish a memorial room. We sincerely hope and trust that, many churches and individuals, will not wait until December, but send in their subscriptions as soon as possible. Where it is desired to pay the subscription by installments, the following form can be used.

I, hereby subscribe to the New Wing, Baptist Memorial Hospital, Memphis, Tenn., \$..... payable as follows: Cash.....
Jan. 1, 1917 July 1, 1917 Jan. 1, 1918
Address
Name
Date

If you are prepared to make a subscription now fill out a form as above and send it to us, if not, wont you get ready by December, and send it to us then, we are depending on you, don't neglect in a time of urgent need.

A. E. JENNINGS,
Chairman Ex. & Financial Com.
W. A. MC'COMB, Commissioner.

An American visiting a zoo in Ireland was much interested in a solitary sea lion. Turning to one of the keepers the American asked, pointing to the solitary beast, "Where is his mate?"

"He has no mate, sir?" responded Pat. "We just feed him on fish."—The Christian Intelligence.

The workman was busily employed by the roadside, and the wayfarer ause to inquire, "What are you digging for?"

The workman looked up. "Money," he replied.

"Money! And when do you expect to strike it, my good man?"

"On Saturday!" replied the other, and resumed operations.—Selected.

I Will Prove to You by Signed Statements and Letters From Scores of Former Sufferers That

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This Book Tells How. I Will Send It To You FREE!

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Are you going about harnessed like an over-burdened truck-horse with an ill-fitting truss or make-shift contraption gouging into your flesh or slipping out of place, causing you endless misery?

Here Is Proof!

Mr. John T. Custard, Lamar, Mo., says:—"It has really cured me." Mr. Broadus Willoughby, Crosby, Ala., says:—"The Schuiling Rupture Lock is the best I ever used. It has cured me." Mr. Louis Fitting, Kooskia, Idaho, says:—"I wore the Schuiling Lock five months and can say I am cured."

These are samples of scores of letters we have on file. I will send copies of dozens like them.

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GREAT REVIVAL AT PORT GIBSON.

(D. W. McLeod.)

Our meeting began Sunday, the 17th. Rev. Harry Leland Martin, of Indianola, came on Monday evening, and did the preaching until the close. To say that it was well done is to express it very mildly. Old timers say they have not seen such congregations, and such enthusiasm, in Port Gibson in many years.

The meeting was well advertised to begin with, and had been kept before our own people for some time before it began. So we were well prepared for business when Bro. Martin came. And under his capable leadership, men were brought under the influence of the gospel, who had not heard a sermon before in many years.

The immediate results were: the membership of our church revival and encouraged, and thirteen new members added—eight by experience and baptism, and five by letter. What the ultimate outcome will be, no one can tell. We feel hopeful of a brighter day for our church, and for the town.

It was a great pleasure to us to have Bro. Martin in our home during his stay with us. We sincerely hope he may come our way again.

Port Gibson, Miss.

RANKIN COUNTY ASSOCIATION.

(By J. W. Steen.)

This body met in its 24th annual session on October 19th at Dry Creek church. On account of the rainy weather that had prevailed for several days, the attendance was small.

Bro. Wayne Sutton, the former Moderator, being unable to attend on account of sickness, Bro. S. Morris was elected to that place, and Bro. Sol Welch, the former clerk, was detained at home on account of the illness of his daughter. Bro. J. I. Hasty was elected clerk. Bro. Gardner was re-elected treasurer.

The reports, on the whole were good, and were discussed freely. The preachers did not do all "the discussing" either, a healthy sign.

Our beloved Moderator presided with ease and dignity. One noticeable feature of the association was that not one "no" was uttered in voting.

Our representative men were "conspicuously absent," Bro. B. Simmons only being present, to speak for Clarke College. What's the matter Bro. Editor? Bro. Lawrence?

Next session will be held with Antioch church in the eastern part of the county.

Florence, Miss.

WATER VALLEY.

As members of the publicity committee of our church we have the pleasure of reporting much progress at Water Valley.

Our pastor Rev. J. A. Walker, has received a call to the Tabernacle Baptist church at Waycross, Ga. This is a church of about 900 members and he was offered a very flattering salary, but after much prayer and under strong solicitation from the church here, Bro. Walker has about decided to stay with us. The church feels that Bro. Walker's field of usefulness has just begun here. Although he has done excellent work during the three and one half years he has been on the field. Our Sunday school and B. & P. U. have both taken on new life and we are expecting great things during years 1917. Last Friday night the men's class served a luncheon which was a perfect success. Only one thing marred the happiness of the evening. Bro. Walker was called away to attend the funeral of his sister at Magnolia. We hope to have these luncheons often and to increase the men's class from 75 to 150. Our men are more enthusiastic than ever before.

Last Sunday at 3 p. m. all the churches held a temperance rally at

ADVERTISING DEPARTMENT

—LF—

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I give your advertisement in Baptist Record," and if anything goes wrong, notify us immediately in writing.
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A HEALTHY BODY.

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Fleet-Manfield Drug Co., Memphis, Tenn.

which several stirring speeches were made in behalf of the one quart law. A committee of ten was appointed to arrange for dates and speakers to go into the rural districts and deliver speeches in behalf of this most excellent law. Next Sunday we are going to have an old folks service in which we hope to have all the old folks of the town. The church will furnish transportation for all old people who have no way of getting to church. Praying God's blessing on you, we are,

Yours for service,
JAS. E. GREEN, M. D.
T. J. ELLIS.

Publicity Com. Water Valley Bap. Church.

P. S.—Our pastor will speak on temperance next Sunday night: his subject will be "Get on the Water Wagon."

MEMPHIS NOON MEETING.

The prayer-hearing and prayer-answering God continues to manifest Himself very graciously to us in answering prayer for those who are sick and afflicted and for the solving of all sorts of problems—domestic, financial, etc. This letter came recently from an Indiana pastor: "Dear Brother Cox:—Since writing you a week or two ago for prayer that my business affairs might be adjusted so as to no longer worry me I have been able to dispose of some property and pay the debts that were causing me embarrassment. I thank God for answer to prayer." Many have secured positions in answer to prayer. A young lady said the other day: "You remember the request I presented on that rainy day. Since then I have received offers of five positions." A railroad office-man wrote several times requesting prayer and more and more showing discouragement until he was almost in despair. It appears that among his very good letters of recommendation, the best of all was signed by a very prominent railroad man whose influence, strange to say, was turned against him just as he was on the eve of securing positions. Recently he writes: "Mail of the last two days brought me offers of positions in New Jersey, Alabama and North Carolina and two in the city where I am living. Words cannot express my appreciation. The Prayer League's share of my salary will be \$7.50 per month, which I will remit regularly."

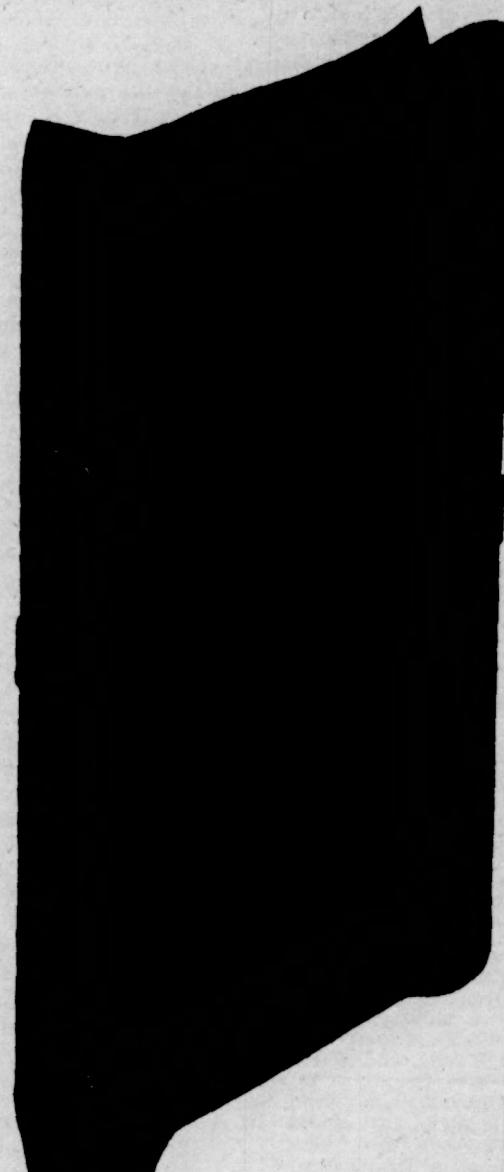
Evangelist J. W. Ham has just closed another great meeting in Durham, N. C. This time with the Edgemont church. There were 90 additions to the church. The meeting was held in a great tent. He held a meeting last January in which there were 190 additions. He is invited to return next year. Let the good work go on.

Editor E. J. A. McKinney, of the Advance is rejoicing over the manner his constituency are rallying to the support of the paper. If the good work continues it will not be necessary to raise the price of the paper to \$2. Bro. McKinney is doing a great work for the Arkansas Baptist.

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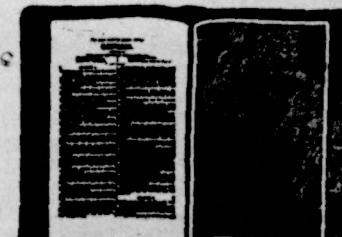


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What are you going to do, get rid of your catarrh or sacrifice your health and good looks? Catarrhal poison in the blood produces unsightly facial blemishes and makes you look old long before your time.

C. E. GAUSS can tell you how to get rid of your catarrh with all its annoying features, and at the same time will send you a free package of Gauss' Combined Treatment that does the work. You will find this a wonderful medicine, because it gets right down to the root of the trouble and removes the cause.

Write today for a free package of the medicine and you will be more than delighted with the results. Fill in your name and address and send coupon below to C. E. GAUSS, 268 Main St., Marshall, Mich.

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This coupon is good for a package of GAUSS' COMBINED CATARRH TREATMENT, sent free by mail. Simply fill in your name and address on dotted lines below, and mail to C. E. GAUSS, 268 Main St., Marshall, Mich.

**Be Pretty! Turn
Gray Hair Dark**

Try Grandmother's Old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

"SOMEWHAT OF A CHRISTIAN."

Under the above named division of an exposition of the Sunday school lesson in the October "Teacher's Book," published by our Sunday School Board at Nashville, the following quotation appears:

"There are various interpretations of what Agrippa meant when he said, 'Almost thou persuadest me to be a Christian.' Perhaps the best interpretation is that Agrippa had become to some extent a Christian. He was somewhat persuaded. He had gone part of the way with Paul, but not all of it. Certain it is that the world is full of those who are to some extent Christian. They are glad to live in a Christian nation. They appreciate the Christian viewpoint of society, and of life. They share in most of the Christian beliefs, and sit at the feet of Jesus as a teacher. They do not go to the end of the road, however, and surrender their hearts in openly confessed dependence upon Jesus as the Savior from sin. This is almost to be persuaded, in the sense that they accept almost all that is necessary. Many of them never acknowledge their obligation to surrender, and without this they are not Christians."

Without any desire to split hairs, it does seem as though a comment of this character is very confusing and misleading to many of the teachers who largely depend upon this book for help in the interpretation of the Scripture. From the above quotation one would get the idea that becoming a Christian is a process, such process being completed on the surrender of the heart "in openly confessed dependence upon Jesus as the Savior from sin." Evidence that the process has begun or is actually being wrought out may be determined by any one of the following named characteristics: gladness resulting from living in a "Christian nation;" appreciation of the "Christian viewpoint of society, and of life;" the sharing of "Christian beliefs;" and sitting at the feet of Jesus for instruction. Moreover, when the process is begun, the one so beginning becomes "to some extent Christian." The question is raised: Is it possible to be "to some extent Christian" and yet not to be a Christian? Two passages of God's word give a correct answer to the question. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him"—Jno. 3:36. "He that is not with Me is against Me; and he that gathereth not with Me scattereth,"—Matt. 12:30. In these passages Jesus has, in unmistakable language, made a clear line of demarcation between man and man. He places those who believe on Him entirely on one side of this line and those who obey Him not entirely on the other side of the line. These passages come with the declaration of a line of divine cleavage, separating men to the right and to the left. To be "to some extent Christian" is foreign to the preaching of the word of God. This is a delusion under which many who have never accepted Jesus Christ as a personal savior are resting, and our teachers should be led

**This Simple Laxative
A Household Necessity****Dr. Caldwell's Syrup Pepson Should Have a Place in Every Home.**

Constipation, or inaction of the bowels, a condition that nearly everyone experiences with more or less frequency, is the direct cause of much disease. When the bowels become clogged with refuse from the stomach, foul gases and poisons are generated, and unless the congestion is quickly relieved the system becomes weakened and most susceptible to attack.

Various remedies to relieve constipation are prescribed, but many of these contain cathartic or purgative agents that are harsh and violent in their action and shock the system. The most effective remedy is the combination of simple laxative herbs with pepsin that is sold in drug stores under the name of Dr. Caldwell's Syrup Pepson.

The Hon. John D. Keister of Brandywine, W. Va., who has represented his district in the state legislature for six years, writes that he uses Dr. Caldwell's Syrup Pepson and finds it a splendid laxative, easy to take and mild, yet positive, in its action, and that it should be in every household for use when needed.

Dr. Caldwell's Syrup Pepson is sold by druggists in all parts of the United States and costs only fifty cents a bottle. It contains no opiate or narcotic drug, does not gripe, and is



recommended as a family laxative, mild enough for the tiniest babe, yet sufficiently powerful to act easily on the strongest constitution.

To avoid imitations and ineffective substitutes be sure to get Dr. Caldwell's Syrup Pepson. See that a facsimile of Dr. Caldwell's signature and his portrait appear on the yellow carton in which the bottle is packed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

to see the importance of placing these wholly on the side of the line among and constituting a part of those upon whom the wrath of God abides. The realization on their part of their utterly hopeless condition is very necessary in leading them to an acceptance of Jesus Christ as a personal savior; thereby becoming Christians.

J. L. ROBINSON,
Newton, Miss.

He was assisted in the song service by his talented and consecrated sons, Clifton and Hunter, and daughter, Miss Beatrice.

Truly they sang the gospel, and in such a sweet natural way, that every heart was uplifted and made to yearn for "higher ground;" many faces were bathed in tears, and all seemed to have a foretaste of the joys that await them on that beautiful shore.

Eternity alone will reveal the good that is being done by these faithful followers of the Lord.

MRS. J. C. SWAIN.

Rev. O. P. Gilbert, for 14 years pastor of the Second Church, Augusta, Ga., accepts an urgent call to the church at Brunswick. His Augusta church proposed to increase his salary and offered other inducement, but the preacher felt the call of God and will follow.

Bro. Bell has held several meetings for us, but he has grown more and more in favor and power with God and his people here. He shuns not to declare the whole council of God, and yet does it in such a gentle way that erring ones are made to see the beauty in the higher spiritual life.

Rev. T. J. Hood, of Goldsboro, N.C. spent the summer in revival meetings in which there were 278 additions to the churches served. Returning home his sixteen children and eight grand children gave him a reception. How is that for a little family?

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If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

The Baptist Record.

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IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little boyels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the boyels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily affect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Remedy for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

BOOKS THAT CONTINUE TO BE POPULAR WITH PREACHERS.

"The Great Step," by Maitland Alexander, a little book prepared for the use of people who are uniting with the church, has already proved of infinite value to pastors and teachers in making the time of preparation full of the holy significance it rightly bears.

"The Book of Personal Work," by John T. Faris, D. D., is proving a gold mine of practical inspiration for the layman as well as the minister. Valuable for its short, specific anecdotes of people, customs and events, the remarkable success of this book is due more probably to the great sure faith which inspired Dr. Faris in writing it.

TWO BOOKS ON PRAYER.

Two recent books on prayer are being widely taken up by preachers, the country over:

One is "Method in Prayer," by W. Graham Scroggie (author of "Prophecy, and History, and "Bible Story and Study," etc.). The other, "The Dynamic of All-Prayer," by G. Granger Fleming.

Dr. Scroggie's book represents a practical illustration of the value of method in exposition and exhortation. His chapters on the importance of confession, petition, intercession are especially worthy of attention. There is an introduction by the Right Reverend H. C. Moulton, D. D., Lord Bishop of London.

Of the author of "The Dynamic of All-Prayer," the Rev. Dr. Alexander Murray says, "I believe it has been given him of God so to state the case for prayer as will open the eyes of many to a new vision of its place and power in God's great scheme of redemption.

NEW BOOKS FOR THE SUNDAY SCHOOL LIBRARY.

"Little Billy Bowlegs," by Emilie Blackmore Stapp. A tender, winning little story of the close companionship between a group of happy ragamuffins and a warm-hearted woman reporter. Miss Stapp is the Happy Tribe editor of the Des Moines Capitol; originator of the famous Go-Hawk Happy Tribe, of which the late James Whitcomb Riley was Big Chief.

"The Wandering Dog," by Marshall Saunders. Another great dog story by the author of "Beautiful Joe."

W. P. Livingston's life of Mary Slessor of Calabar has already attained a popularity comparable to that of David Livingston. The life story of this wonderful woman missionary in Africa—a poor Scotch lassie who had been a weaver in the mills as a girl—is one of the most extraordinary documents in the history of the church.

A notable new book of war impressions is "The Church in the Fighting Line," by the Rev. D. P. Winnifirth, M. A., who was with the 5th Division of the Smith-Dorrien Corps from Mons to Ypres. Mr. Winnifirth tells the story of the original Expeditionary Force, presenting in

impressive fashion the courageous activity of the Army Chaplains at the front.

BUSINESS GOOD.

The horns we blow may not be heard as far as some others, but we are tooting 'em just the same.

I noticed the Brookhaven church and B. Y. P. U. are doing extension work in which I rejoice, but beg your permission to notify the brethren that Laurel is still on the map. And though my salary is not yet raised I think I am driving in that direction by teaching a class at 10 a. m. preaching at 11 a. m., marrying a couple at 2 p. m., driving eight miles and preaching to a pastorless church at 3 p. m., serving on B. Y. P. U. programs at 6:15 p. m., preach to my church 7:30 p. m. and administering the ordinance of baptism at 8:30 p. m. after which one wicked brother suggested that we ought to be thankful that we had no funeral for that day, and as for the B. Y. P. U., we have almost as many A 1 Unions in Laurel as all of the rest of the state combined. We have two A 1 Unions in my church, a Junior and senior. My Seniors went with me eight miles in the country last Sunday and rendered a program and helped me organize a B. Y. P. U., the B. Y. P. U. of Pine Grove country church, went six miles through the rain, and returned home the same night, to render a program at the Jones County Association. So you see Laurel and Jones county are waking up. Though there is more tooting to be done, and pastors and churches here hope for yet greater things.

A HOPEFUL PASTOR.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of L. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Sait Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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DEER CREEK ASSOCIATION.

The association convened at Meridian on the afternoon of the 24th. Attendance was good. Dr. I. W. Read of Leland, who was chosen as Moderator, presided with grace and decision throughout the sitting. A digest of church letters was substituted for the usual reading of the letters; and a general discussion of the merits and defects of the work as revealed in the digest provoked strong interest. The proceedings of the association were governed largely by a program previously arranged by committee. Although prepared addresses were provided for each report, ample time was given for free and general discussion. As in every association, there were times when the brethren "turned their artillery loose upon snow birds;" yet, in the main, the association was of high order.

Interest reached high tide during the discussion of missions. The association voted that the S. S. Board be requested to include the address on Missions, by Dr. Tyree of Greenwood, among its tracts for free distribution.

Among the distinguished visitors were Dr. W. A. McComb, representing our Tri-state Hospital; Dr. B. G. Lowrey, field agent for Mississippi College; and Hon. W. M. Whittington of Greenwood, who delivered an address on prohibition. Dr. Lowrey and Mr. Whittington were each accorded a special hour, and their addresses were indeed features of the association.

Merigold cannot be excelled in caring for Baptist messengers.

The next session of the association will be held at Belzoni.

S. G. POPE.

Recently a new church was organized in Little Rock, Ark. This makes 14 Baptists churches in that city. The Baptists are growing rapidly over that state.

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NEWS IN THE CIRCLE

MARTIN BALL

Pastor S. B. Barnett of Atkins, Ark., has been called to the pastorate of the church at Waldron. Same state. This seems to be an admirable union.

The recent meeting held by Evangelist Sid Williams with the church at Henderson, Ky., resulted in about 57 additions. He is now at Adairville, Ky.

Rev. B. W. N. Sims has resigned his work at Lenoir, N. C., and has returned to Texas. He is in good health now and will take work in Texas.

The Episcopal Convention, now in session at St. Louis has taken high grounds against whiskey. The first time in their history. They are now for nation-wide prohibition.

Rev. A. B. Couch, of Canton, Ga., has been called to the pastorate of the church at Jasper, same state. He will enter that pastorate at an early date.

Rev. Graham Forester surprised his congregation at West Point, Ga., by presenting his resignation. He is a splendid preacher and good pastor. It is not announced what he will do.

The Deer Creek Association is in session this month with the church at Merigold. A large attendance and an enthusiastic meeting is expected. Some of our strongest pastors are in this Association.

Rev. J. H. Cowart has tendered his resignation to the church at Senoia, Ga., to take effect December 1. The church is urging him to withdraw his resignation and remain with them.

Dr. W. B. Crumpton of Alabama, now says that his proposed resolutions concerning the consolidation of the boards, will not be mentioned at the Alabama convention. He sees the hand writing on the wall.

Missionary J. J. Taylor of Brazil has returned to his field of labor at Sao Paulo. He has been exceedingly useful during his vacation. His children are in school at Buie's Creek, N. C.

The church at Columbia, Ala., made vacant by the resignation of Dr. J. A. French on account of failing health, has called Rev. A. F. McMahon. He enters the work at Columbia with encouraging prospects.

Mississippi College should feel proud of one of her alumni, Hon. S. G. Salter, of Clarksdale. He is making the law breakers feel his power. A deacon in the church, and a successful teacher of a class of young men in the Sunday school.

Rev. W. E. Fendley, who was formerly pastor in Meridian, now the successful pastor at Geneva, Ala., has been called to the North Side Church, Mobile. His decision has not yet been announced.

The Arkansas Gideons have aligned themselves with the prohibition forces and passed strong resolutions sustaining the present effective state wide temperance laws. There is an effort on now to repeal the laws. The enemy dies hard.

We are enjoying a splendid revival spirit in Clarksdale. Last Sunday fine congregations met the pastor. Four splendid additions during the day. Sunday school enthusiastic and joyfully entering into the work. More than was asked given to state missions. The Lord is leading.

Our Brother Arthur Flake, Sunday School Board Secretary of B. Y. P. U. work is conducting an institute in Raleigh, N. C. He is assisted by Rev. J. D. Moore, the State B. Y. P. U. Secretary. Bro. Flake always makes a great success of such meetings.

Dr. Shaller Matthews, of Chicago, will deliver six lectures at Wake Forest College November 4-6. His subjects are, "Christianity and Imperialism," "Christianity and Feudalism," "Christianity and Nationalism," "Christianity and Internationalism," "Japan of Today," "The Call of Tomorrow." How do you like the bill of fare?

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, say a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like your folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.

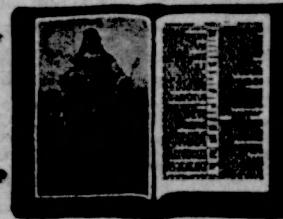
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Jacob's posterity.

1 CHRONICLES, 2.

53 Duke Ké'náz, duke Té'man, duke Mib'zar,
54 Duke Mag'di-el, duke Iram.
These are the dukes of Edom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Jacob by Timor. 12 The children of Jacob. 13 The posterity of Caleb the son of Hiram. 21 Hiram's posterity by the daughter of Machir, the son of Manasseh's posterity. 24 Hiram's posterity. 25 Another branch of Caleb's posterity. 26 The posterity of Caleb the son of Hiram.

THESE are the sons of Is'ræ-el:
T' Re'u'ben, Sim'e-on, Lé'vi, and
Jú'dah, Is'sa-char, and Zé'b'u-lún,
2 Dán, Jó'seph, and Ben'ja-min,
Náph'ta-li, Gád, and Ash'er,

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DEATHS

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OBITUARY.

In the wisdom of our allwise Heavenly Father, He took in death Sister Jariah Husbands, October 13, 1916. She was born December 25, 1852. She was 64 years old. In February 20, 1867 was married to H. F. Husband, to this union were born 14 children, one dead, 13 are living, and there are 57 grand children and 5 great grand children. She was converted in early life and was baptized into the Sharon Baptist church in Smith county by Bro. N. L. Clark, and lived a consistent Christian life ever since.

She was laid to rest in the Goodwater cemetery by her pastor, W. R. Allmon, C. J. Tullos and D. W. Moulder officiating. She leaves 7 sons and 6 daughters and a sorrowing husband to mourn her loss. She died as she lived with a triumphant faith in Christ. There is gone a devoted wife, a loving mother, a good Christian woman, our loss is her gain.

W. R. ALLMON,
McGee, Miss.

REV. J. M. SAMMONS.

Rev. J. M. Sammons died at Bogalusa, La., Friday October 6, 1916. He was buried from the residence of his daughter, Mrs. Boughman, in Hattiesburg, on the following Sunday morning. The funeral services were conducted by Rev. John T. Christian.

Eat Less Meat
Is Back Hurts

Take a Glass of Salts to flush Kidneys if Bladder bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked, get sluggish, clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with Lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

assisted by Rev. T. W. Green. He was a member of the Immanuel church, Hattiesburg.

He was born March 14, 1858. He united with the Salem Baptist church, Wayne county, Miss., when he was twelve years of age. This church licensed him to preach and soon afterwards he preached his first sermon from John 9:27, "Will ye also be his disciples?" He was ordained to the full work of the gospel ministry May 16, 1881.

He had been married only March 22 preceding to Miss Emma Herrington. From this union seven children were born, two daughters and five sons. Rev. A. G. Sammons is one of his sons.

Brother Sammons was a devout and earnest man. He did much preaching. He generally served weak country churches, and especially sought out neglected districts where he could minister. His delight was in this kind of work. He was in fairly good health up to a short time preceding his death. He was aware of his approaching end, and peacefully fell on sleep.

JOHN T. CHRISTIAN.
Hattiesburg, Miss.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

MRS. S. A. ANDERSON.

The mortal remains of Sister Sallie A. Anderson were laid to rest in the family grave yard three miles south of Whiteapple, Miss., on October 22, 1916, amid numerous friends, and relatives.

Sister Anderson was 70 years of age, had been a consistent member of the Baptist church for 28 years; among her last words were: "I am suffering, the way my Savior Jesus suffered for me; and I am willing to suffer, I am ready to go."

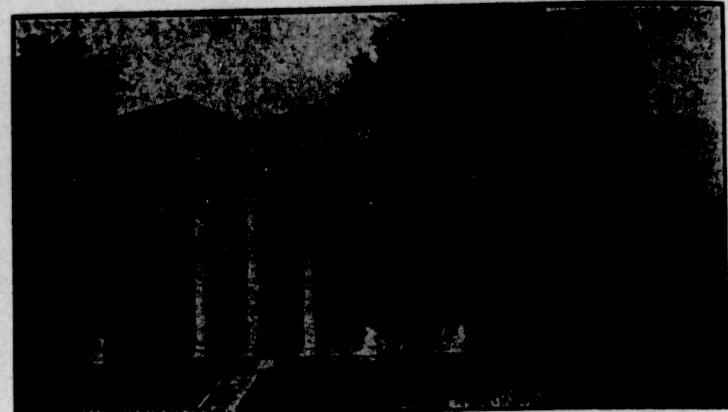
No minister being present a layman read the 14th chapter of Johns gospel, and admonished all to prepare for the final day which is of supreme importance.

P. C. THOMPSON.

COPIAH ASSOCIATION.

The Copiah Association met this year with the Sardis church in their thirtieth annual session. The body was organized by the election of Rev. J. G. Gilmore, Moderator, Rev. W. H. Evans, clerk; O. A. McLemore, treasurer. The representation from the churches was good. The associational sermon was preached by the appointee, Rev. W. H. Evans. The majority of the reports were well prepared and were freely discussed.

The denominational interest was well represented by visiting brethren, Dr. T. J. Moore, was present in the interest of the state board. Dr. B. G. Lowrey was present in behalf of Mississippi College, Dr. Zeno Wall in the interest of ministerial education, Dr. J. R. Carter in the interest of our orphanage, with a number of visiting pastors, among whom were Rev. S. Morris, J. P. Hemby, W. H. Morgan, L. I. Thompson and others. Strong prohibition resolutions were adopted which have already appeared



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The Baptist Record

: : Jackson, Miss.

in your colums. After two days and a half of labor the body adjourned to meet with Sylverena church next October. We hope to be honored with the Editor's presence.

ONE LITTLE 50 CENT BOX
of Tetterine will often cure cases of Eczema, Tetter, etc. of ten and fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chilblains, etc. It is the absolute master of skin diseases as thousands will testify. 50¢ at druggists or by mail from Shuptrine Co., Savannah, Ga.

THE KEY.

Miss So-and-So was about sixty years and still teaching school. It came about that her class had to be vaccinated, according to law. They made a terrible fuss about it.

"O, pshaw," said Miss So-and-So to them "that's nothing. Why, I've been vaccinated twenty-one times."

"Is that once in every seven years, Miss So-and-So?" asked James, from the front row, eagerly.

And then the class began to figure with their fingers in the air.